Ο ΟΡΘΟΔΟΞΟΣ ΠΑΡΑΤΗΡΗΤΗΣ

THE ORTHODOX OBSERVER

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Ἐν ὀνόματι τῆς Ἁγίας καὶ Ἀδιαιρέτου Τριάδος —

Τὸ Ἑλληνικὸν Ἔθνος, τὸ ὑπὸ τὴν φρικώδη Ὀθωμανικὴν δυναστείαν, μὴ δυνάμενον νὰ φέρῃ τὸν βαρύτατον καὶ ἀπαραδειγμάτιστον ζυγὸν τῆς τυραννίας, καὶ ἀποσεῖσαν αὐτὸν μὲ μεγάλας θυσίας, κηρύττει σήμερον διὰ τῶν νομίμων Παραστατῶν του, εἰς Ἐθνικὴν συνηγμένην Συνέλευσιν, ἐνώπιον Θεοῦ καὶ ἀνθρώπων, «Τὴν Πολιτικὴν αὐτοῦ ὕπαρξιν καὶ ἀνεξαρτησίαν» ἐν Ἐπιδαύρῳ, τὴν α΄. Ἰανουαρίου ἔτει αωκϐ΄. καὶ α΄. τῆς ἀνεξαρτησίας.

In the Name of the Holy and Indivisible Trinity —

The Greek Nation, unable to bear the galling and oppressive yoke of tyranny, under Turkish despotism, proclaims this day, through its lawful Representatives, met in a National Assembly, before God and men, its political existence and Independence.

Epidaurus, 1st January, 1822, and first year of Independence.

ΠΡΟΝΟΙΑ ΤΗΣ ΕΛΛΗΝΙΚΗΣ ΑΡΧΙΕΠΙΣΚΟΠΗΣ ΑΜΕΡΙΚΗΣ

ΕΤΟΣ ΚΑ΄. ΜΑΡΤΙΟΣ—MARCH, 1955 ΑΡΙΘΜΟΣ 420

ΚΑΜΕΤΕ ΤΟ ΟΝΕΙΡΟΝ ΣΑΣ ΠΡΑΓΜΑΤΙΚΟΤΗΤΑ

ΕΠΙΣΚΕΦΘΗΤΕ ΤΗΝ

ΕΛΛΑΔΑ

ΜΕ ΤΟ T. S. S.

ΟΛΥΜΠΙΑ

Τὸ νεώτατον καὶ ταχύτατον πλοῖον εἰς τὴν γραμμὴν Πειραιῶς... Τὸ πλοῖον «ΟΛΥΜΠΙΑ» εἶναι τὸ πρῶτον μέγα ὑπερωκεάνειον ποὺ ἐσχεδιάσθη ὑπὸ Ἑλλήνων δι' Ἕλληνας, ἀληθὲς ἀριστούργημα ναυπηγικῆς τέχνης.

Ἀπολαύσατε τὰς 24 ὡραιότατα διακεκοσμημένας αἰθούσας, 16 τῶν ὁποίων ἔχουν διατεθῆ διὰ τοὺς ἐπιβάτας Θέσεως Τοῦριστ... μὲ δεξαμενὰς κολυμβήματος, γυμναστήριον, αἴθουσαν παιγνιδίων διὰ τὰ παιδιά, θέατρον μὲ ρυθμιζομένην θερμοκρασίαν, ὡραιοτάτην αἴθουσαν φαγητοῦ... ἰδιαίτερα «κόκταιλ μπάρς», ἥσυχα δωμάτια διὰ χαρτιά, αἰθούσας ἀναπαύσεως καὶ καπνιστήρια.

Ὅλαι αὐταὶ αἱ ὑπέροχοι εὐκολίαι εἶναι τώρα εἰς τὴν διάθεσίν σας μὲ χαμηλὰ ναῦλα Θέσεως Τοῦριστ!

23,000 τόννοι πλωτῆς ὡραιότητος καὶ εὐκολιῶν

Ταχύτητος 21 κόμβων

Ἐναυπηγήθη τῷ 1953

ΠΡΩΤΟ ΤΑΞΙΔΙ ΕΙΣ ΕΛΛΑΔΑ ΣΕ 9 ΗΜΕΡΑΣ Ἐκ Νέας Ὑόρκης Μαρτ. 26

Φθάνει εἰς Πειραιᾶ Ἀπριλ. 4, 1955

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Σχεδὸν αἱ μισὲς καμπίνες - θέσεως τοῦριστ ἔχουν μόνον δύο κλίνας, μὲ ἰδιαίτερο shower καὶ toilet. Ὅλαι αἱ ἄλλαι ἔχουν ζεστὸ καὶ κρύο νερό, ἱματιοφυλάκια καὶ πλεῖστας ἄλλας εὐκολίας.

Τὸ «ΟΛΥΜΠΙΑ» εἶναι πλοῖον ἰδικόν σας... Ἑλληνικὸν εἰς ἀτμόσφαιραν καὶ ὑπηρεσίαν, μὲ θαυμασίαν Ἑλληνικὴν μαγειρικὴν καὶ κρασιά... Τίθεται εἰς τὴν διάθεσίν σας εἰς ἀναγνώρισιν τῆς μακρᾶς ὑποστηρίξεώς σας, διὰ τὴν ὁποίαν εἴμεθα ὑπερήφανοι.

Γράψατε νὰ σᾶς στείλωμεν τὸ εἰκονογραφημένον φυλλάδιον τοῦ πλοίου... καὶ ἔπειτα ταξειδεύσατε εἰς τὴν Ἑλλάδα τὴν προσεχῆ ἄνοιξιν μὲ τὴν ναυαρχίδα τῆς GREEK LINE.

Ἴδετε τὸν Ταξιδιωτικόν σας Πράκτορα ἢ τὴν

Δύο Ἀπαστράπτουσαι Δεξαμεναὶ Κολυμβήματος

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ΕΠΙΣΤΟΛΑΙ ΠΡΟΣ ΤΟΝ ΟΡΘΟΔΟΞΟΝ ΠΑΡΑΤΗΡΗΤΗΝ

. . . Ἔνθερμα συγχαρητήρια διὰ τὰς ὡραίας καινοτομίας, τόσον εἰς τὴν καλλιτεχνικὴν μορφὴν ὅσον καὶ εἰς τὸ περιεχόμενον τοῦ Περιοδικοῦ, τὸ ὁποῖον ἀναμφισβητήτως ἔγινεν ἐλκυστικώτερον καὶ περισσότερον ἐνδιαφέρον, ἐφόσον μάλιστα ἀφιερώθησαν πέντε σελίδες περιέχουσαι δύο περίπου δεκάδας τιτλοφόρους εἰδήσεις, σχετικὲς μὲ τὴν δημιουργικὴν ζωὴν καὶ κίνησιν τῆς Ἀρχιεπισκοπῆς μας καὶ τὸ κέντρον τῆς Ὀρθοδοξίας. . . .

Βλέπω, μὲ μεγάλην μου χαράν, ὅτι καὶ σεῖς καὶ οἱ συνεργάται σας ἔχετε δημιουργικὴν φωτιὰ καὶ ὄρεξι καὶ εὐγενῆ φιλοδοξία νὰ ἀναβιβάσετε τὸ Περιοδικὸν τῆς Ἀρχιεπισκοπῆς μας εἰς ἀνωτέραν τεριωπὴν καὶ νὰ τὸ κάμετε «χάρμα ὀφθαλμῶν.» . . .

Πρωθ. Δ. Καλλίμαχος
Jackson Heights, N. Y.

▪

. . . Ἡ νέα ἐμφάνισις καὶ τὸ μελετημένον περιεχόμενον τοῦ «Παρατηρητοῦ» βεβαίως θὰ ἔχῃ ἀπήχησιν μεταξὺ τῶν Ἑλληνορθοδόξων. Θερμὰ συγχαρητήρια. Θὰ συστήσωμεν ἐπιτροπὴν πρὸς ἐγγραφὴν συνδρομητῶν. . . .

Γ. Μαστραντώνης, ἐφημέριος
St. Louis, Mo.

▪

. . . We enjoy the "Observer" very much and have watched it grow to its present form and always with so much improvement and progress. . . .

Mrs. N. K. Parker
Montgomery, Ala.

▪

. . . Ἐπιθυμῶ καὶ πάλιν νὰ σᾶς συγχαρῶ διὰ τὴν θαυμασίαν ἐργασίαν ποὺ ἐπετελέσατε πρὸς βελτίωσιν τοῦ ἐπισήμου περιοδικοῦ τῆς Ἱερᾶς Ἀρχιεπισκοπῆς Ἀμερικῆς. Προώρισται νὰ ἐκπληρώσῃ ὑψηλὴν ἀποστολήν. Εἴθε ὁ Κύριος τῆς Δόξης νὰ σᾶς ἐνισχύῃ εἰς τὸ ἱερὸν καὶ θεάρεστον ἔργον ὅπερ ἐπωμίσθητε.

Ἀρχιμ. Εὐσ. Παπαστεφάνου
Ann Arbor, Mich.

▪

. . . Your magazine is an invaluable educational instrument for the Orthodox youth of America. I definitely want it where my children and their Orthodox friends can read it regularly.

Demetrius Xenakis
Philadelphia, Pa.

▪

. . . Σᾶς συγχαίρω διὰ τὴν ὡραίαν ἐμφάνισιν τοῦ «Ὀρθοδόξου Παρατηρητοῦ» καὶ σᾶς εὔχομαι τὴν ἀπὸ Θεοῦ ἐνίσχυσιν ἵνα ἐπιτελέσητε ἕως τέλους τὸ ἱερὸν ἔργον τῆς ἐντύπου διαδόσεως τῶν ἀληθειῶν τῆς Ἐκκλησίας μας. . . .

Ἀρχιμ. Τιμ. Νεγρεπόντης
Panama City, Panama

▪

. . . In the two years I have been receiving "The Orthodox Observer," all of us have been very pleased and satisfied.

Anna Vailas
Baltimore, Md.

▪

. . . Τὰ ἐγκάρδιά μου συγχαρητήρια διὰ τὸν «Παρατηρητήν». . . .

Ἰωάν. Λιμπεράκης, ἐφημέριος
Fresno, Calif.

▪

. . . Ὁ «Ὀρθόδοξος Παρατηρητὴς» μοῦ εἶναι ἕνας πολύτιμος θησαυρὸς καὶ παρακαλῶ ὑμᾶς, ὅπως ἐπαναλάβετε τὴν ἀποστολήν του. . . .

Ἀντώνιος Παπαγιάννης
Detroit, Mich.

▪

. . . Τώρα ἐφησυχάζω λόγῳ γήρατος, ἀλλὰ δὲν θὰ παύσω νὰ συνιστῶ τὸν «Παρατηρητήν». Ἡ τελευταία του ἔκδοσις ἦτο πολὺ τελεία εἰς ὕλην καὶ σύνταξιν. Σᾶς συγχαίρω. Τὸν ἔδωσα καὶ εἰς ἄλλους νὰ τὸν διαβάσουν. Πρέπει νὰ ὑποστηριχθῇ. Εἶναι τιμή μας.

Ἀρχιμ. Δωρ. Νεαμονιτὸς
Pittsburgh, Pa.

▪

. . . Τὸ περιεχόμενον τοῦ «Ὀρθοδόξου Παρατηρητοῦ» τοῦ τεύχους τοῦ Ἰανουαρίου ἀρξαμένου ἔτους δύναται νὰ ἀποκληθῇ, ἀπὸ ἐθνικῆς ἀπόψεως, ἀληθὴς καὶ πραγματικὸς θησαυρὸς καθότι θίγει, διαπραγματεύεται καὶ ἐξονυχίζει τὸ σπουδαιότερον, τὸ ἐπικαιρότερον καὶ τὸ ζωτικώτερον ζήτημα τῆς διατηρήσεως ἐν τῇ χώρᾳ ταύτῃ τῆς ἡμετέρας προνομιούχου ὀντότητος. . . .

Δ. Καλκάνης
Los Angeles, Calif.

▪

Congratulations are in order for the many changes in the "Observer." I am certain that in due time this publication will become the most read of all Greek publications in the United States. . . .

C. I. Skedros
Salt Lake City, Utah

OBSERVER

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EDITOR:
EMM. HATZIEMMANUEL

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ΦΥΛΑΞΩΜΕΝ ΤΟΝ ΘΗΣΑΥΡΟΝ

Ὑπὸ τοῦ Σεβ. Ἀρχιεπισκόπου Κου ΜΙΧΑΗΛ

ΤΩΡΑ προπάντων, ποὺ διερχόμεθα τὴν Μεγάλην Τεσσαρακοστήν, πρέπει νὰ σκεπτώμεθα πολὺ περισσότερον τὰς πνευματικὰς ἀξίας. Καὶ νὰ τὸ κάμνωμεν αὐτό, διὰ νὰ τὰς ἐκτιμῶμεν ὅσον πρέπει καὶ ὅπως πρέπει, καὶ νὰ τὰς ἐνισχύωμεν, καί, κατανοοῦντες τὴν σπουδαιότητα καὶ τὴν μεγάλην ὠφελιμότητά των, νὰ τὰς διαφυλάττωμεν ἐπιμελῶς, αὐστηρῶς καὶ δὴ καὶ ζηλοτύπως.

Τοῦ κάθε σπιτιοῦ εἰς τὴν Ἑλλάδα ἡ ἀτμόσφαιρα κυριολεκτικῶς ἀλλάζει μὲ τὴν εἴσοδον τῆς Ἁγίας καὶ Μεγάλης Τεσσαρακοστῆς. Ἀπὸ τὴν Καθαρὰν Δευτέραν ὅλοι μέσα εἰς τὸ Ἑλληνικὸν Ὀρθόδοξον σπίτι ἐννοοῦν, ὅτι κάτι τὸ σπουδαῖον καὶ πολὺ σημαντικὸν πρόκειται νὰ συμβῇ. Δι' αὐτὸ δὲ πρέπει νὰ γίνῃ κάποια κάθαρσις ἐσωτερική, ποὺ ἔχει καὶ τὰς ἐξωτερικάς της ἀκόμη ἐκδηλώσεις. Τὸ καθάρισμα τοῦ σπιτιοῦ, κάθε γωνιᾶς του, τὸ ξεσκόνισμα, τὸ φρεσκάρισμα τῆς καθαριότητος ὅλων τῶν ἐπίπλων, εἶναι αἱ ἐξωτερικαὶ ἐκδηλώσεις τῆς ἐσωτερικῆς, τῆς ψυχικῆς καθάρσεως ὅλων τῶν μελῶν τῆς οἰκογενείας, ποὺ γίνεται ὑπὸ τὴν ἐπαγρύπνησιν καὶ τὴν καθοδήγησιν τῆς Ἑλληνίδος Ὀρθοδόξου Χριστιανῆς μάμμης, συζύγου, μητρὸς καὶ ἀδελφῆς.

Σπανιώταται εἶναι αἱ ἐξαιρέσεις τῶν οἰκογενειῶν εἰς τὴν γενέτειράν μας, εἰς τὸ περιβάλλον τῶν ὁποίων δὲν γίνεται αὐτὴ ἡ κάθαρσις ἡ ἐξωτερικὴ καὶ ἐσωτερική, αὐτὴ ἡ προετοιμασία καὶ προπαρασκευὴ διὰ τὸ σπουδαῖον καὶ σημαντικὸν γεγονός, ποὺ πρόκειται εἰς τὸ τέλος αὐτῆς τῆς πνευματικῆς καθαρτικῆς περιόδου νὰ ἑορτασθῇ.

Τὰς ὡραιοτάτας αὐτὰς ἁγίας συνηθείας τὰς μετέφερεν ἡ Ἑλληνὶς καὶ ἐδῶ εἰς τὴν Ἀμερικήν. Ἀπὸ τὴν ἀρχὴν τῆς Μεγάλης Τεσσαρακοστῆς, ἐξ ὅσων γνωρίζομεν, καὶ ἐδῶ ἡ ἰδία ἀτμόσφαιρα δημιουργεῖται μέσα εἰς κάθε Ἑλληνικὴν Ὀρθόδοξον οἰκογένειαν. Πόσα δὲν ὀφείλομεν πραγματικῶς εἰς κάθε τοιαύτην Ἑλληνίδα, ποὺ κάμνει ἐδῶ μὲ τὴν τήρησιν τῶν θαυμασίων Ἑλληνορθοδόξων ἐθίμων, συνηθειῶν καὶ παραδόσεων, ἔργον ἀληθῶς καὶ πραγματικῶς ἱεραποστολικόν! Ναί, διότι καὶ ἐδῶ εἰς κάθε Ἑλληνικὴν Ὀρθόδοξον οἰκογένειαν ὅλοι αἰσθάνονται, μὲ τὴν εἴσοδόν μας εἰς τὴν Ἁγίαν καὶ Μεγάλην Τεσσαρακοστήν, ὅτι ἤλλαξεν, ὅτι πρέπει νὰ ἀλλάξῃ ὁ ρυθμὸς τῆς ζωῆς μας. Καὶ τὸ αἰσθάνονται αὐτό, διότι τὸ σύνθημα τὸ δίδει καὶ τὴν ἐπαγρύπνησιν ἐπὶ τοιούτου εἴδους ζητημάτων τὴν ἔχει ὁ κέρβερος τῆς τηρήσεως τῶν ἐθνικοθρησκευτικῶν μας παραδόσεων, τῶν ἱερῶν καὶ τῶν ὁσίων μας, ἡ Ἑλληνὶς Ὀρθόδοξος Χριστιανή. Εἰς τὴν περιοχὴν τῶν ἱερῶν της καθηκόντων καὶ τῶν ἀναφαιρέτων της δικαιωμάτων ἀνήκουν τοῦ εἰκονίσματος ἡ περιποίησις, τῆς κανδήλας τὸ ἄναμμα, ἡ ὑπόμνησις τῶν νηστειῶν εἰς τὰ μέλη τῆς οἰκογενείας, ἡ προετοιμασία διὰ τὴν Ἱερὰν Ἐξομολόγησιν καὶ τὴν Θείαν Κοινωνίαν, ὅλα αὐτὰ τὰ καθαρῶς πνευματικά, ποὺ γίνονται ἀπὸ τὴν εὐλογημένην Ἑλληνορθόδοξον Χριστιανήν, μαζὺ μὲ τὴν γενικὴν καθαριότητα ὁλοκλήρου τοῦ οἰκιακοῦ περιβάλλοντος, ποὺ φθάνει μέχρι καὶ τῆς γωνίας εἰς τὴν ὁποίαν μόνον ὁ ἄγρυπνος ὀφθαλμὸς τῆς εὐσυνειδήτου Ἑλληνίδος οἰκοκυρᾶς ἠμπορεῖ νὰ εἰσδύσῃ.

Ἂς λέγουν ὅ,τι θέλουν καὶ ὅ,τι φαντασθοῦν τὰ πνεύματα τὰ δῆθεν ἰσχυρὰ περὶ τῆς δῆθεν τυπικότητος καὶ τῆς ξηρότητος τῆς Ὀρθοδοξίας μας. Ἂς χαρακτηρίζουν ὡς ἀνωφελεῖς καὶ ἀνουσίους τὰς θρησκευτικὰς καὶ οἰκογενειακάς μας παραδόσεις, ποὺ μὲ τόσην ἐπιμέλειαν καὶ μὲ θρησκευτικὴν εὐλάβειαν μετέφεραν οἱ μετανάσται ἐκ τῆς γενετείρας. Τὸ γεγονὸς παραμένει ἀδιαμφισβήτητον, ἀληθέστατον καὶ μονονουχὶ φωνὴν ἀφιέν, ὅτι αὐταὶ αἱ παραδόσεις συνεκράτησαν καὶ διεφύλαξαν μέχρι τοῦδε ἀπὸ κάθε διάλυσιν τὴν Ἑλληνορθόδοξον οἰκογένειαν εἰς τὸ πανίσχυρον Ἀμερικανικόν μας περιβάλλον· αὐταὶ αἱ παραδόσεις εἶναι ἐκεῖναι, ποὺ διέπλασαν καὶ ἐμόρφωσαν καὶ διεπαιδαγώγησαν τὰς ψυχὰς καὶ τὰς καρδίας τῶν παιδιῶν τῆς νέας γενεᾶς. Διότι ἂς μὴ λησμονῶμεν, ὅτι τὰ ἀποτελεσματικώτερα μαθήματα, ποὺ ἐπηρεάζουν τῶν ἀνθρώπων τὰς ψυχὰς καὶ σχηματίζουν καὶ ὁλοκληρώνουν τοὺς χαρακτῆρας των, εἶναι τὰ διδόμενα διὰ τῆς καθημερινῆς ζωῆς καὶ τοῦ παραδείγματός μας.

Στεντόρειον φωνὴν ἔχουν αἱ πράξεις μας. Διατό-

(Συνέχεια εἰς τὴν 55ην σελίδα)

ΣΚΕΨΕΙΣ ΚΑΙ ΠΑΡΑΤΗΡΗΣΕΙΣ

Η ΜΕΓΑΛΗ ΕΠΕΤΕΙΟΣ

Πιστὴ εἰς τὴν ἱστορίαν τοῦ Ἑλληνικοῦ Γένους καὶ μπνευσμένη βαθύτατα ἀπὸ τὰς μεγάλας στιγμὰς καὶ ἀ ὑπέροχα ἐπιτεύγματα τῶν τέκνων τῆς πατρικῆς ῆς, ἡ ἐν Ἀμερικῇ ὁμογένεια ἑτοιμάζεται νὰ λάβῃ αὶ ἐφέτος μέρος εἰς τὰς ἑορταστικὰς ἐκδηλώσεις πὶ τῇ εὐκαιρίᾳ τῆς μεγάλης Ἐθνικῆς Ἐπετείου. Ἡ Ἐκκλησία μας ἐνταῦθα ἡγεῖται καὶ πάλιν τῆς κιήσεως, ὥστε νὰ προσδοθῇ εἰς τὸν ἑορτασμὸν αὐὸν ἡ δέουσα λαμπρότης. Ἡ προσπάθειά της αὕτη θὰ ύχῃ, εἴμεθα βέβαιοι, τῆς γενικῆς προσοχῆς καὶ καταοήσεως. Ἔτσι οἱ ἱερεῖς μας, οἱ ταγοὶ τῶν κοινοτήων μας, ὅλοι οἱ παράγοντες τῆς ὠργανωμένης ἐναῦθα ζωῆς μας θὰ πράξουν τὸ καλύτερον, ὥστε ἡ 5 Μαρτίου νὰ καταστῇ τὸ πραγματικὸν κάτοπτρον ῶν ἐνθουσιασμῶν μας, τῆς ἐθνικῆς μας ὑπερηφανείας, λλὰ καὶ τῶν αἰσθημάτων τῆς εὐθύνης μας διὰ τὴν ιατήρησιν καὶ τὴν τόνωσιν τῆς Ἐθνικῆς μας μνήμης.

ΤΟ ΣΠΙΤΙ ΤΟΥ ΕΛΛΗΝΟΑΜΕΡΙΚΑΝΟΥ ΟΡΘΟΔΟΞΟΥ

Ἡ μεταβίβασις πρὸς τὴν Ἱερὰν Ἀρχιεπισκοπὴν Ἀμερικῆς τοῦ δωρεὰν παραχωρηθέντος ὑπὸ τῆς Ἑλληνικῆς Κυβερνήσεως ἐκ πέντε χιλιάδων τετραγωνιῶν πήχεων οἰκοπέδου, παρὰ τὴν Ριζάρειον Σχολήν, διὰ τὴν ἀνέγερσιν τοῦ Σπιτιοῦ τοῦ Ἑλληνοαμερικανοῦ Ὀρθοδόξου, εἶναι πλέον ζήτημα τυπικῆς διαδικασίας. Ἐντὸς ἐλαχίστου χρονικοῦ διαστήματος ἡ Ἀρχιεπισκοπὴ θὰ ἀποκτήσῃ τὸν τίτλον τῆς Ἑλληνικῆς αὐτῆς ῆς, ὅπου θὰ ἀνεγερθῇ ἡ ἐν Ἑλλάδι στέγη τοῦ ἀποήμου, διὰ νὰ συμβολίζῃ ὅτι πάντοτε κάτω ἀπὸ τὸν αλανὸν οὐρανὸν τῆς Πατρίδος ὑπάρχει ἡ πατρικὴ τέγη τῆς ἀγάπης, τῆς κατανοήσεως καὶ τῆς ψυχικῆς αλήνης. Ἡ Ἑλληνικὴ Κυβέρνησις διὰ τῆς ὡραίας ης χειρονομίας διεβεβαίωσε περὶ τούτου τὸν Ἀμεριανικὸν Ἑλληνισμὸν καὶ ἐμπράκτως ἐδήλωσε τὰ αἰθήματα τῆς ἀγάπης καὶ ἐκτιμήσεώς της πρὸς τὸ ἔρον καὶ τὰς ἐπιδιώξεις τῆς Ἑλληνικῆς Ὀρθοδόξου Ἀρχιεπισκοπῆς Ἀμερικῆς. Ἔχομεν ὑπ' ὄψιν μας ὁλόληρον τὸν φάκελλον τῆς ἀλληλογραφίας μεταξὺ τῶν πισήμων Ἑλληνικῶν Ἀρχῶν, τοῦ Σεβασμιωτάτου καὶ οῦ ἀντιπροσώπου αὐτοῦ διὰ τὸ ἀνωτέρω ζήτημα Κου Ι. Ἡλιοπούλου. Αἱ ἱστορικαὶ αὐταὶ ἐπιστολαὶ δὲν χουν ἐκείνην τὴν συνηθισμένην ὑπηρεσιακὴν ξηρότητα. Κάθε φράσις των ἀποπνέει τὸ ἄρωμα τῆς στορῆς καὶ ἀγάπης πρὸς τὸν Ἀμερικανικὸν Ἑλληνισμὸν αὶ εἶναι γραμμένη μὲ πνεῦμα ἀνυποκρίτου ἐκτιμήεως τῆς ὑψηλῆς προσπαθείας διὰ τὴν πολιτιστικήν ας ἐπιβίωσιν, τὴν ὁποίαν ὁ ἔξοχ. Ὑπουργὸς τῆς Παιδείας Ἀχ. Γεροκωστόπουλος ὥρισεν ὡς προσπάθειαν «διατηρήσεως τῆς Ὀρθοδοξίας ἐν Ἀμερικῇ μετὰ τῶν ἠθῶν καὶ ἐθίμων καὶ τῶν αἰσθημάτων ἀγάπης καὶ ἀφοσιώσεως πρὸς τὴν Μητέρα Ἑλλάδα».

Ὁ «Ὀρθόδοξος Παρατηρητὴς» θὰ παρακολουθήσῃ τὴν ἐξέλιξιν τῆς νέας αὐτῆς πραγματοποιήσεως τῆς Ἱερᾶς Ἀρχιεπισκοπῆς καὶ θὰ ὑπηρετήσῃ τὴν προαγωγήν της δι' ὅλων τῶν μέσων, ποὺ διαθέτει.

ΤΟ ΚΑΤΗΧΗΤΙΚΟΝ ΦΡΟΝΤΙΣΤΗΡΙΟΝ

Εἰς τὴν Ἀκαδημίαν Ἁγίου Βασιλείου θὰ λειτουργήσῃ καὶ πάλιν, μερίμνῃ καὶ δαπάναις τῆς Ἱερᾶς Ἀρχιεπισκοπῆς, τὸ ἀπὸ τριετίας καθιερωθὲν Κατηχητικὸν Φροντιστήριον. Ἡ συνεχιζομένη αὐτὴ μέριμνα τῆς πνευματικῆς ἡγεσίας τῆς ὁμογενείας διὰ τὴν ποιοτικὴν βελτίωσιν τοῦ διδακτικοῦ προσωπικοῦ τῶν κατηχητικῶν μας σχολείων εἶναι ἀξία πάσης ἐξάρσεως. Τὸ κατηχητικόν μας σχολεῖον ἀποτελεῖ τὴν σπονδυλικὴν στήλην τῆς ἠθικοθρησκευτικῆς διαπαιδαγωγήσεως τῆς νέας μας γενεᾶς καὶ τὸ κυριώτερον μέσον διὰ τὴν διατήρησιν τοῦ Ἑλληνορθοδόξου χαρακτῆρος τοῦ ὁμογενοῦς στοιχείου. Διὰ νὰ ἐκπληρώσῃ ὅμως τὸ κατηχητικόν μας σχολεῖον τὴν μεγάλην του ἀποστολήν, χρειάζεται νὰ ἐπανδρωθῇ μὲ ὅσον τὸ δυνατὸν ἐπαρκῶς κατηρτισμένον διδακτικὸν προσωπικόν. Τὸ ἐνδιαφέρον καὶ ἡ προθυμία καὶ ὁ ἐνθουσιασμὸς τῶν κατηχητριῶν μας εἶναι βεβαίως ἡ βασικὴ προϋπόθεσις καὶ στοιχεῖα ἀπαραίτητα διὰ τὴν λειτουργίαν τῶν κατηχητικῶν μας σχολείων καὶ χωρὶς ἀμφιβολίαν ἐκτιμῶνται βαθύτατα. Τὸ κατηχητικὸν ὅμως ἔργον εἶναι λεπτὸν καὶ δύσκολον. Διὰ τὴν ἐπιτυχῆ ἄσκησίν του ἀπαιτεῖται, πέραν τῶν ἀνωτέρω στοιχείων, καὶ εἰδικὴ κατάρτισις. Αὐτὴν τὴν εἰδικὴν κατάρτισιν ἐπιδιώκει νὰ παράσχῃ εἰς βασικὰς γραμμὰς τὸ Κατηχητικὸν Φροντιστήριον. Κύριος σκοπός του εἶναι νὰ εὐρύνῃ τοὺς πνευματικοὺς ὁρίζοντας τῶν κατηχητριῶν μας καὶ νὰ ἐφοδιάσῃ αὐτὰς μὲ τὰς θεμελιώδεις γνώσεις καὶ ἱκανότητας, αἱ ὁποῖαι εἶναι ἀπαραίτητοι διὰ τὴν ἐπιτυχῆ καὶ καρποφόρον διεξαγωγὴν τοῦ ἔργου των. Ἀπώτερος σκοπὸς τοῦ Φροντιστηρίου αὐτοῦ εἶναι νὰ δημιουργήσῃ μέσα εἰς τοὺς κόλπους τῶν κατηχητικῶν μας σχολείων τὰ ἱκανὰ στελέχη, μὲ τὴν βοήθειαν τῶν ὁποίων ἡ κατηχητική μας προσπάθεια θὰ ὀργανωθῇ ἀρτιώτερον καὶ θὰ βελτιωθῇ εἰς ποιὸν καὶ ἀπόδοσιν. Εἴμεθα βέβαιοι, ὅτι τόσον αἱ κατηχήτριαί μας, ὅσον καὶ ἡ κοινοτική μας ἡγεσία — Ἱερατικοὶ Προϊστάμενοι καὶ Κοινοτικὰ Διοικητικὰ Συμβούλια — θὰ χαιρετίσουν μὲ χαρὰν τὴν ὀργάνωσιν καὶ πάλιν τοῦ Φροντιστηρίου αὐτοῦ καὶ ὅτι θὰ σπεύσουν νὰ ἐπωφεληθοῦν τῆς παρεχομένης εὐκαιρίας: αἱ μὲν κατηχήτριαί μας, διὰ νὰ προπαρασκευασθοῦν πληρέστερον διὰ τὸν ὡραῖον ρόλον των, ἡ δὲ κοινοτική μας ἡγεσία, διὰ νὰ ἐξασφαλίσῃ τὰ ἀπαραίτητα στελέχη διὰ τὴν προώθησιν τοῦ κατηχητικοῦ ἔργου τῆς Κοινότητός των.

ΕΥΑΓΓΕΛΙΣΜΟΣ ΤΗΣ ΑΛΗΘΙΝΗΣ ΕΥΤΥΧΙΑΣ

Ὑπὸ Ἀρχιμ. ΤΙΜΟΘΕΟΥ ΝΕΓΡΕΠΟΝΤΗ
Ἱερατ. Προϊσταμένου Παναμᾶ

Ο ΟΥΡΑΝΙΟΣ ἀπεσταλμένος ἐνώπιον τῆς Παρθένου ἀποκαλύπτει τὴν ἄρρητη βουλὴ τοῦ Θεοῦ στὴν κατάπληκτη Κόρη τῆς Χάριτος: «Ἰδοὺ συλλήψῃ ἐν γαστρὶ καὶ τέξῃ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν». Τὸ φτωχικὸ τῆς Ναζαρέτ, τὴν μυστηριακὴ ὥρα τοῦ Εὐαγγελισμοῦ, φωτισμένο ἀπ' τὴν συγκατάβασι τῶν Οὐρανῶν, παραστάθηκε θεατὴς τῆς τελεσιουργηθείσης Θεογονίας. Εἶναι τὸ πρῶτο Ἱερό, ποὺ στὸ ἁπλὸ σκήνωμά του ἔλαβε χώραν ἡ ἄχραντη στιγμὴ τῆς Θείας Οἰκονομίας καὶ ποὺ στὸ ταπεινό του Θυσιαστήριο ἱερουργήθηκε τὸ «ἀπ' αἰῶνος ἀπόκρυφον καὶ Ἀγγέλοις ἄρρητον Μυστήριον». Ἀπὸ τὴν «πόλιν τῆς Γαλιλαίας ᾗ ὄνομα Ναζαρὲτ» ἐκπηδᾷ ἡ πιὸ συνταρακτικὴ ἀγγελία τοῦ Καλοῦ. Τὸ ἄπειρον τῆς Θείας Εὐσπλαγχνίας ντύνεται τὴν ἀνθρώπινη σάρκα, πλησιάζει τὸ ὑπόδουλο γένος τῶν ἀνθρώπων καὶ εὐαγγελίζεται στὴν ἔνοχη πλάσι, τὴν λύτρωσι ἀπ' τὰ δεσμὰ τῆς ἁμαρτίας καὶ τὴν ἀνάστασί της ἀπ' τὸ κράτος τῆς φθορᾶς.

* * *

Μέσα στὴν ροὴ τῶν αἰώνων αἰώνιος ἐρευνητὴς ὁ κάτοικος τῆς γῆς, ἀναζήτησε μακρυὰ ἀπ' τὸν Θεὸ τὴν εὐτυχία του. Κουρασμένας ὅμως κυνηγὸς τῆς ἀνύπαρκτης εὐτυχίας, πεζοπόρος τῆς ἄχαρης ζωῆς, ὁμολογεῖ τὴν θλιβερή του περιπέτεια.

Μὲ τὸν πόνο ὡς κληρονομιὰ τοῦ παρελθόντος, μὲ τὸν δισταγμὸ σύντροφό του στὴν τραγικὴ πορεία τοῦ σήμερα, διαβαίνει ὁ ἄνθρωπος τὸν 20ὸν αἰῶνα. Ἡ ἐκλογὴ τοῦ δρόμου, ποὺ ὑπέδειξεν ὁ Εὐαγγελισμὸς τῆς σωτηρίας κεῖται ἐνώπιόν του «ὡς σημεῖον ἀντιλεγόμενον».

Στηριχθεὶς στὶς προσωπικές του δυνάμεις ὁ ἄνθρωπος, προσπάθησε νὰ χτίσῃ τὴν εὐτυχία του μακρυὰ ἀπ' τὸν Θεό. Μὰ ἀντὶ νὰ χαρῇ τὴν ἐκπλήρωσιν τῶν πόθων του, ὁδηγεῖται ἀπ' τὴν ἀποτυχία στὴν ἀπογοήτευσι καὶ σύρεται πικραμένος στὸν δρόμο τῆς δυστυχίας.

Σκλάβα ἡ ἀνθρωπότητα, δεμένη μὲ τὰ δεσμὰ τῆς ὕλης, σκυφτὴ στὴν λατρεία τῆς θεοποιημένης γῆς, ἔχασε τὴν σωστικὴ λάμψι τῆς ἀληθινῆς Πίστεως. Λάτρεψε ὁλοκληρωτικὰ τὴν γοητεία τῆς ὕλης. Τὸ ἀποτέλεσμα ὅμως ὑπῆρξε τρομερό. Ἡ κυριαρχία τοῦ ὑλισμοῦ ἐξαφάνισε τοὺς ἠθικοὺς προσανατολισμοὺς τῆς ψυχῆς. Τὸ τέρας τῆς σάρκας σφιχτόδεσε τὴν χαμένη ζωή, μὲ τὴν δύστυχη μοῖρα μιᾶς ἄχαρης γῆς.

Ἡ ἐπιστήμη προθυμοποιήθηκε νὰ προσφέρῃ τὸν μίτο τῆς Ἀριάδνης καὶ νὰ γίνῃ ὁδηγὸς τῶν διψασμένων γιὰ τὴν συνάντησι τῶν πηγῶν τῆς εὐτυχίας. Τὰ ἅλματά της ὅμως μέσα στοὺς λαβυρίνθους τῶν κατακτήσεων, ὁ ταχὺς ἴλιγγος τῆς ἐπιτυχίας της, πολὺ γρήγορα τὴν μέθυσαν. Δυστυχῶς αἱ ἐπιτυχίαι της τὶς περισσότερες φορὲς φέρνουν στὸ φανερὸ ἕνα ξεκίνημα, ποὺ δὲν εἶχε προορισμό του εὐγενικοὺς σκοπούς.

Ἡ ἐπιστήμη, ἐγωϊστικὴ ἀκόμα, κατακτᾷ γιὰ τὴ χαρὰ τῆς ἐπιτυχίας. Ἡ ἐπιλογὴ τῶν κατακτήσεων τὴν ἀφίνει ἀδιάφορη. Ἡ ποιότητα τῆς ἐπιτυχίας φαίνεται ὅτι δὲν τραβᾷ σοβαρὰ τὴν προσοχή της. Σὲ μιὰ μεγάλη ἔκτασι γῆς μάλιστα ὑπέγραψε τὴν ὑποταγή της στὴν στυγνὴ βία καὶ ἔγινε ὁ κωμικὸς συνήγορος τῶν πιὸ τρομερῶν ἐγκλημάτων ψεύδους, ποὺ ἀντίκρυσαν ποτὲ οἱ αἰῶνες.

Ἀπὸ τὴν ἐπιστήμη τοῦ καιροῦ μας λείπει ἡ πνοὴ τοῦ Θεοῦ. Συνέτεινε νὰ στερέψουν οἱ πηγὲς τοῦ Ἀγαθοῦ. Ἄνοιξε καινούργιες πληγὲς στὰ ἐσώτερα μιᾶς ἠθικὰ τραυματισμένης ἀνθρωπότητας.

Ἡ μηχανή, ποὺ ἡ ἐπιστήμη πρόσφερε ὡς βοηθὸ στὸν ἄνθρωπο, δὲν στάθηκε ἱκανὴ μὲ τὴν δύναμί της νὰ τοῦ ἐξασφαλίσῃ τὴν εὐτυχία τῶν πόθων του. Ἤδη ὁ αἰώνας μας ἔχει πραγματοποιήσει μιὰ τρομακτικὴ τεχνικὴ πρόοδο. Ὁ κάτοικος τῆς γῆς ἔχει μεταβληθῆ σὲ ἀσήμαντο ἐξάρτημα μιᾶς γιγάντιας μηχανῆς, ποὺ γομίζει μὲ τοὺς μολυσμένους καπνούς της τὴν ἀφύσικη ζωή. Καὶ ἡ Ρέα τῶν ἡμερῶν μας σὲ κάθε καινούργια γέννα της ἐξαπολύει στὴν περίτρομη πλάσι, ἀδέσποτους ἀπὸ κάθε ἠθικὴ πειθαρχία τοὺς Τιτᾶνες τῆς καταστροφῆς. Εἶναι οἱ ἀπίθανες δυνάμεις ποὺ καταλύουν τὸν κοινωνικὸ ρυθμὸ καὶ σκοτώνουν τὴν γαλήνη τῶν ἀνθρώπων.

* * *

Ἀπὸ τὴν σύγχρονη ἀβεβαιότητα καὶ ἀναταραχὴ ἂς στραφῇ ἡ σκέψι πρὸς τὴν φωτεινὴ Ναζαρέτ. Ὁ Εὐαγγελισμὸς ποὺ φέρνει ὁ Ταξιάρχης πρὸς τὴν Παρθένο Μαρία, σημαίνει τὴν συμφιλίωσι τοῦ ἀνθρώπου μὲ τὸν Θεό. Ἡ ἀγάπη Του γιὰ τὸν παραπλανημένο ἄνθρωπο θέτει τὴν θεία ὑπογραφὴ τῆς εἰρηνικῆς εὐτυχίας. Μόνο κοντὰ στὸν Δημιουργό του ὁ κόσμος εὑρίσκει τὸ ἀληθινὸ νόημα τῆς ζωῆς καὶ ἀντλεῖ τὴν χαρὰ ἀπ' τὰ ὑπερουράνια ὕψη τῆς εὐσπλαγχνίας Του.

«Ἡ Βασιλεία τοῦ Θεοῦ εἰς τοὺς αἰῶνας» διακηρύχθηκε τὴν ἱερὴ στιγμὴ τοῦ Εὐαγγελισμοῦ καὶ ἡ σωτηρία τοῦ κόσμου ρόδισε στὴν ἀνατολὴ τῶν πνευματικῶν οὐρανῶν, ποὺ καταδέχτηκαν νὰ πλησιάσουν τὴν ἔνοχη γῆ. Ὁ Χριστιανισμὸς ἅπλωσε τὶς ζωοδόχες ἀκτῖνες του γιὰ νὰ φωτίσῃ καὶ νὰ θρέψῃ στὰ ψυχικὰ τρίσβαθα τὴν μεγλύτερη δωρεὰ πρὸς τοὺς ἀνθρώπους: Τὴν εὕρεσι τῆς νοσταλγημένης εὐτυχίας καὶ τὴν κατάκτησι τοῦ ἀληθινοῦ προορισμοῦ, ποὺ συνδέει τὴ δημιουργὸ μοῖρα του, μὲ τὴν εὐαγγελικὴ ἔλευσι τοῦ Θεοῦ στὴν ἄνομη γῆ. Ἡ ἀνθρώπινη πεῖρα, γεμάτη ἀπὸ πικρία καὶ ἀπογοήτευσι, ἂς ἐπιστρέψῃ κοντὰ στὸν Λυτρωτὴ τῶν δεινῶν. Πλησίον Του θὰ εὕρῃ ὅ,τι ζητᾷ γιὰ τὸν ἄνθρωπο, γιὰ τὴ ζωή, γιὰ τὸ αὔριον. Στὰ μάτια τῆς ἀνήσυχης καὶ τῆς ἀπογοητευμένης ἀνθρωπότητος μία λύσις ὑπάρχει: «Ὁ Χριστὸς ἡ μόνη Ἐλπὶς τοῦ Κόσμου».

Ο ΕΥΑΓΓΕΛΙΣΜΟΣ ΤΗΣ ΘΕΟΤΟΚΟΥ

Ὁ Εὐαγγελισμὸς τῆς Ὑπεραγίας Θεοτόκου

(Τοιχογραφία Φωτίου Κόντογλου — Ἱερὸς Ναὸς Ἁγίας Τριάδος, Charleston, S. C.)

Ὅταν ἦλθε τὸ πλήρωμα τοῦ χρόνου εἰς τὸ ὁποῖον ἔμελλεν ὁ Θεὸς καὶ Πατὴρ νὰ ἐξαποστείλῃ ἐδῶ εἰς τὴν Γῆν τὸν μονογενῆ του Υἱὸν καὶ Λόγον, διὰ νὰ σαρκωθῇ, καὶ νὰ γένῃ ἄνθρωπος, ἔπεμψε τὸν πρωτοστάτην τῶν Ἀγγέλων Γαβριήλ, εἰς Ναζαρὲτ πόλιν τῆς Γαλιλαίας, πρὸς Παρθένον Μαρίαν, μεμνηστευμένην τῷ Ἰωσήφ, νὰ τὴν χαιρετήσῃ. «Χαῖρε κεχαριτωμένη». Καὶ περιπλέον νὰ τῆς εἰπῇ, πῶς αὐτὴν ἐδιάλεξεν ὁ Θεὸς καὶ Πατήρ, νὰ γένῃ Μήτηρ τοῦ Υἱοῦ του, καὶ νὰ γεννήσῃ τοῦ Κόσμου τὸν Λυτρωτήν. Ἔφερεν ὁ Ἀρχάγγελος τὸ μήνυμα. «Ἰδοὺ συλλήψῃ ἐν γαστρί, καὶ τέξῃ Υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν». Εἰς τὴν ἀρχὴν ἐταράχθη ἡ Παρθένος, ζητοῦσα νὰ μάθῃ τὸν τρόπον τοῦ παραδόξου τούτου πράγματος. «Πῶς ἔσται τοῦτο; ἐπεὶ ἄνδρα οὐ γινώσκω;» Ἀλλὰ ὡσὰν ἐπληροφορήθη, πῶς τοῦτο μέλλει νὰ γένῃ μὲ ἕνα τρόπον ὑπερφυσικόν, δηλαδὴ μὲ τὴν παντοδύναμον χάριν τοῦ Ἁγίου Πνεύματος, ἔκλινε τὴν καρδίαν, καὶ ἐδέχθη μὲ πολλὴν ταπεινοφροσύνην τὸ πρόσταγμα. «Ἰδοὺ ἡ δούλη Κυρίου, γένοιτό μοι κατὰ τὸ ῥῆμα σου». Καὶ εὐθὺς ἐσωματώθη ὁ Θεῖος λόγος, εἰς τὴν ἄφθορον Μοιλίαν αὐτῆς, ὅπου ἐπῆλθε πρῶτα τὸ Πνεῦμα τὸ Ἅγιον, καὶ ηὐτρέπισε θεοπρεπῶς τὸ Θεοδόχον ἐκεῖνο σκήνωμα. «Ἐπεσκίασε καὶ ἡ δύναμις τοῦ Ὑψίστου, δυναμώσασα αὐτήν», διδάσκει ὁ Μέγας Ἀθανάσιος (Λόγος εἰς τὸν Εὐαγγελισμόν), «ἵνα ἔνθεν τυποumένη ἰδεῖν δύνηται καθ' ὅσον δύναται ἰδεῖν, τὸν ἐν αὐτῇ κυοφορούμενον ἀνείδεον Θεὸν καὶ ὀργάνισε τὸ γενόμενον βρέφος». «Βρέφος», λέγει ὁ Μέγας Βασίλειος (εἰς τὴν Γέννησιν τοῦ Χριστοῦ), «εὐθὺς τέλειον τῇ σαρκί, οὐ ταῖς κατὰ μικρὸν διαπλάσεσι μορφωθέν. Καὶ γὰρ οὐ κατὰ τὴν κοινὴν φύσιν τῆς σαρκὸς ἡ σύστασις ἐγένετο τῷ Κυρίῳ». Καὶ ἰδοὺ τὸ παράδοξον ἐκεῖνο νέον, ὁποῦ ἐφάνη ὑπὸ τὸν ἥλιον. Παρθένος καὶ Μήτηρ. Ἀλλὰ Μήτηρ Θεοῦ, ὁποῦ εἶναι ὅλη ἡ ὑπόθεσις τῆς σημερινῆς Πανηγύρεως.

ΗΛΙΑΣ ΜΗΝΙΑΤΗΣ (1669-1714)

ΦΥΛΑΞΩΜΕΝ ΤΟΝ ΘΗΣΑΥΡΟΝ

(Συνέχεια ἐκ τῆς 52ας σελίδος)

ὡς κηρύττουν τῆς καθ' ἡμέραν βιοτῆς τὰ παραδείγματα. Καὶ τὸ ὑψηλότερον μάθημα καὶ τὸ εὐκολωττότερον κήρυγμα δὲν ἠμπορεῖ νὰ ἰσοφαρίσῃ μὲ τὴν δύναμιν μιᾶς πράξεως, τῶν ἐκδηλώσεων τῶν ἐξωτερικῶν τῆς καθ' ἡμέραν ζωῆς μας. Αὐτὸ δὲ εἶναι τὸ μυστήριον τῆς ἐπιτυχίας τῆς Ἑλληνορθοδόξου Χριστιανῆς ἐν τῇ δευτέρᾳ μας πατρίδι, τῇ Ἀμερικῇ. Δὲν ἐχρειάσθη διπλώματα καὶ τίτλους μορφώσεως καὶ περγαμηνάς. Ὅ,τι ἔκαμε καὶ ὅ,τι ἐπέτυχε, τὸ κατώρθωσε μὲ τὴν δύναμιν τοῦ ἐσωτερικοῦ της ἀνθρώπου. Ἐκεῖ μέσα εἰς τὰ ἄδυτα τῆς ψυχῆς, εἰς τὰ ἅγια τῶν ἁγίων, διεφύλαξε τὸν τιμιώτατον θησαυρὸν τῶν παραδόσεών μας, τῶν σωστικῶν, τῶν εὐεργετικωτάτων. Ἐκεῖ διεφύλαξε τὸ ἅγιον φῶς τῆς εὐσεβείας, ποὺ δίδει τὴν ὑπόσχεσιν, ὅπως λέγει ὁ Ἀπόστολος, ζωῆς τῆν νῦν καὶ τῆς μελλούσης.

Γράφων ὁ οὐρανοβάμων οὗτος τοῦ Κυρίου μαθητὴς πρὸς τὸν ἐπίσκοπον Ἐφέσου, τὸν Τιμόθεον, συχνὰ-πυκνὰ ἀναφωνεῖ: «Τὴν παραθήκην φύλαξον». Ἂς φυλάξωμεν καὶ ἡμεῖς τὴν παραθήκην, ἀδελφοί, συνεργάται, τέκνα ἐν Κυρίῳ. Τώρα ἐξαιρετικῶς, ποὺ ἠκούσθη καὶ πάλιν εἰς τοὺς ἱεροὺς ναούς μας τὸ ἐγερτήριον σάλπισμα: «Ὥρα ἡμᾶς ἤδη ἐξ ὕπνου ἐγερθῆναι . . . ἀποθώμεθα τὰ ἔργα τοῦ σκότους καὶ ἐνδυσώμεθα τὰ ὅπλα τοῦ φωτός.» Καὶ «νῦν καιρὸς εὐπρόσδεκτος, νῦν ἡμέρα σωτηρίας» — ἂς σταθῶμεν πρὸς περισυλλογὴν καὶ πρὸς ἐκτίμησιν ἁρμόζουσαν τῆς πολυτίμου παραθήκης, τῶν παραδόσεων τῆς Ἑλληνορθοδόξου οἰκογενείας. Δὲν ὑπάρχει οἱαδήποτε σωτηρία δι' ἡμᾶς μακρὰν ἀπὸ αὐτὰς καὶ ἔξω ἀπὸ αὐτάς. Φυλάξωμεν ἀντὶ παντὸς τρόπου καὶ πάσης θυσίας τὸν πολυτιμότατον τοῦτον θησαυρόν.

ΕΤΟΣ ΚΑ΄ Ο ΟΡΘΟΔΟΞΟΣ ΠΑΡΑΤΗΡΗΤΗΣ ΑΡΙΘ. 420

ΑΡΧΙΕΠΙΣΚΟΠΗ

Τὰ ἐπ' εὐκαιρίᾳ τοῦ ἑορτασμοῦ τῆς Ἑβδομάδος τῶν Ἑλληνικῶν Γραμμάτων καὶ Ἑλληνικοῦ Τύπου ληφθέντα μηνύματα.

Ὡς ἤδη ἐγράψαμεν εἰς τὸν «Παρατηρητὴν» τοῦ προηγουμένου μηνός, κατὰ τὴν ἐν τῇ Ἱερᾷ Ἀρχιεπισκοπῇ συγκέντρωσιν πρὸς τιμὴν τοῦ Ἑλληνικοῦ Τύπου (24 Ἰανουαρίου), ὁ Σεβασμ. Ἀρχιεπίσκοπος ἀνέγνωσε τὰ μέχρι τῆς ἡμερομηνίας αὐτῆς ληφθέντα μηνύματα ἐκ μέρους τοῦ Προέδρου τῆς Ἑλληνικῆς Κυβερνήσεως Στρατάρχου Παπάγου, τοῦ Ὑπουργοῦ Ἐθνικῆς Παιδείας, τοῦ Προέδρου τῆς Ἀκαδημίας Ἀθηνῶν, τῆς Ἑνώσεως Συντακτῶν, τοῦ Ἀντιπροσώπου τῆς Ἑλλάδος εἰς τὰ Ἡνωμένα Ἔθνη καὶ τοῦ ἐν Οὐασιγκτῶνι Πρεσβευτοῦ τῆς Ἑλλάδος. Εἰς τὰ ἀνωτέρω μηνύματα δὲν συμπεριλαμβάνεται καὶ τὸ τοῦ Πρυτάνεως τοῦ Πανεπιστημίου Ἀθηνῶν διότι ἐλήφθη ὀλίγον ἀργότερον. Δημοσιεύομεν κατωτέρω μερικὰ ἀποσπάσματα ἀπὸ τὰ κείμενα τῶν μηνυμάτων αὐτῶν, διὰ νὰ κάνωμεν μετόχους τοὺς ἀναγνώστας μας τῶν εὐγενῶν αἰσθημάτων καὶ σκέψεων, ποὺ ἐγέννησεν εἰς τὰς καρδίας τῶν ἐκλεκτῶν προσωπικοτήτων τοῦ Ἑλληνικοῦ Ἔθνους, ὁ πρωτοβουλίᾳ τῆς Ἱερᾶς Ἀρχιεπισκοπῆς καθορισθεὶς ἑορτασμὸς τῆς Ἑβδομάδος τῶν Ἑλληνικῶν Γραμμάτων καὶ Τύπου:

«. . . Εἶναι ὁ ἑορτασμὸς οὗτος ἀψευδὲς μαρτύριον τῆς κοινότητος τοῦ Ἑλληνικοῦ πνεύματος καὶ τῆς παγκοσμίου ἀκτινοβολίας αὐτοῦ. Μὲ τὸ πνεῦμα αὐτὸ ὁ Ἑλληνισμὸς καὶ μὲ τὰς πνευματικάς του κατακτήσεις ἐπετέλεσε καὶ εἰς τὸ παρελθὸν τὴν θαυμαστὴν δημιουργίαν του καὶ κατὰ τὸ παρὸν ἐπεβίωσεν ὡς ἔθνος καὶ ὡς ἰδέα καὶ εἰς τὸ μέλλον θὰ ἐξακολουθήσῃ νὰ παρέχῃ εἰς τὴν οἰκουμένην πρότυπα ἠθικῆς ζωῆς καὶ ἐθνικῆς ἀξιοπρεπείας . . .».

Στρατάρχης Ἀλ. Παπάγος
Πρόεδρος Ἑλληνικῆς Κυβερνήσεως

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«. . . Ἡ Ἐκκλησία, τὸ Σχολεῖον, οἱ ἐργάται τοῦ πνεύματος, ὁ Τύπος εἶναι ἀναμφισβητήτως οἱ φυσικοὶ ἐντολοδόχοι τῆς συνεχοῦς ἐπικοινωνίας μας. Μεταφέρουν τὴν ἀγάπην καὶ στοργὴν τῆς Ἑλλάδος πρὸς ὅλα τὰ τέκνα της καὶ καλλιεργοῦν τὰ κοινὰ ἰδεώδη εἰς τὰς καρδίας ὅλων, εἴτε ἐδῶ μένουν, εἴτε διαμένουν μακρὰν ἀπὸ τὴν γῆν τῆς Πατρίδος, ἐκεῖ ὅπου ὁ ἀγὼν τῆς ζωῆς τοὺς ἠνάγκασε νὰ διαβιοῦν.

Πρὸς αὐτοὺς τοὺς μακρὰν ἡμῶν ζῶντας δέον νὰ ἔχωμεν περισσότερον ἐστραμμένους τοὺς ὀφθαλμοὺς καὶ ἡ σκέψις μας τοὺς φέρει πλησίον μας, διότι γνωρίζομεν ποίαν σημασίαν ἔχει ἐκεῖ ἡ θαλπωρὴ τῆς Πατρίδος, ὅσον φιλόξενος καὶ ἂν εἶναι ἡ χώρα εἰς τὴν ὁποίαν ἐργάζονται καὶ μοχθοῦν . . .».

Ἀχ. Γεροκωστόπουλος
Ὑπουργὸς Παιδείας καὶ Θρησκευμάτων

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«. . . Ἡ Ἀκαδημία Ἀθηνῶν, ἐπ' εὐκαιρίᾳ τοῦ ἑορτασμοῦ τῆς ἑορτῆς τῶν γραμμάτων, ἀποβλέπουσα εἰς τὴν διατήρησιν καὶ ἐπίρρωσιν τῆς ἀδελφικῆς συνοχῆς τῶν Ἑλληνικῆς καταγωγῆς Ἀμερικανῶν μετὰ τῶν ἐν Ἑλλάδι ἀδελφῶν, πέμπει ἐγκάρδιον χαιρετισμὸν πρὸς τοὺς ἐν τῇ φιλοξένῳ χώρᾳ τῆς Ἀμερικῆς διαβιοῦντας ὁμογενεῖς . . .».

Ὁ Πρόεδρος
Γ. Ἰωακείμογλου
Ὁ Γενικὸς Γραμματεὺς
Δημήτριος Σ. Μπαλᾶνος

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«. . . Τὸ Πανεπιστήμιόν μας συμμετέχει ὁλοψύχως εἰς τὸν ἑορτασμόν σας καὶ ἀπευθύνει δι' ἐμοῦ εἰς ὅλους τοὺς τιμῶντας τὰ Ἑλληνικὰ γράμματα καὶ τὴν Ἑλληνικὴν παιδείαν ὁμογενεῖς θερμότατον χαιρετισμὸν εὐχόμενον πᾶσαν ἐπιτυχίαν εἰς πᾶσαν ὑμῶν πνευματικὴν ἢ ἄλλην δραστηριότητα».

Χαράλαμπος Φραγκίστας
Πρύτανις Πανεπιστ. Θεσσαλονίκης

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«. . . Ἐὰν δὲ οἱ Ἕλληνες τῆς Ἀμερικῆς — καὶ οἱ ἁπανταχοῦ Ἕλληνες — δικαιοῦνται νὰ ὑπερηφανεύωνται διὰ τὴν ὅλην ἱστορίαν τῆς πατρίδος των, ἔχουν τὸ εἰδικὸν δικαίωμα νὰ ὑπερηφανεύωνται διὰ τὴν Ἑλληνικὴν γλῶσσαν, μὲ τὴν ὁποίαν ἐξεφράσθησαν τὰ ἀθάνατα ἔργα τῆς Ἑλληνικῆς διανοήσεως καὶ αἱ μεγάλαι ἀλήθειαι τῶν Εὐαγγελίων. Τὸ γεγονὸς καὶ μόνον ὅτι εἰς ὅλα τὰ Πανεπιστήμια τοῦ κόσμου διδάσκεται ἡ Ἑλληνικὴ γλῶσσα εἶναι ἀρκετὸν νὰ δικαιολογήσῃ τὴν ἐθνικήν μας ὑπερηφάνειαν καὶ νὰ καθορίσῃ τὸ χρέος μας διὰ τὴν μεγαλυτέραν ἐξάπλωσιν τῆς γλώσσης μας καὶ τὴν ἐνίσχυσιν τοῦ ἐνδιαφέροντος τῶν συμπατριωτῶν μας ὑπὲρ τοῦ Ἑλληνικοῦ ἐντύπου . . .».

Π. Τσιμπιδάρος
Ἀντιπρόεδρ. Ἑνώσεως Συντακτῶν Ἡμερησίων Ἐφημερίδων Ἀθηνῶν

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«Δράττομαι τῆς εὐκαιρίας τῆς Ἑβδομάδος τῶν Ἑλληνικῶν Γραμμάτων, διὰ νὰ ἀπευθύνω τὸν πλέον ἐγκάρδιον χαιρετισμὸν εἰς ὅλους ἐκείνους, ἱερεῖς, δημοσιογράφους, διδασκάλους καὶ ἄλλους πολυπληθεῖς ἐργάτας τῶν γραμμάτων, οἱ ὁποῖοι κατὰ τὸ ἔτος 1954 ἠνάλωσαν τὰς δυνάμεις καὶ τὴν δραστηριότητά των διὰ νὰ διατηρήσουν ζῶσαν εἰς τὴν φιλόξενον καὶ μεγάλην αὐτὴν χώραν τὴν Ἑλληνικὴν γλῶσσαν . . .».

Γεώργιος Β. Μελᾶς
Πρέσβυς

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«Ἡ ἀξία παντὸς ἐπαίνου πρωτοβουλία διὰ τὸν ἑορτασμὸν τῆς Ἑβδομάδος τῶν Ἑλληνικῶν Γραμμάτων καὶ τοῦ Ἑλληνικοῦ Τύπου μὲ συγκινεῖ ἰδιαιτέρως. Ἀποτελεῖ ἀπόδειξιν τῆς προσηλώσεως τῆς ὁμογενείας εἰς τὰς αἰωνίους καὶ ἀκαταλύτους δυνάμεις τοῦ Ἑλληνισμοῦ.

Τὸ «πνεῦμα» ὑπῆρξε πάντοτε ὁ κλῆρος τοῦ Ἔθνους μας. Διὰ τοῦ πνεύματος ἡ Ἑλλὰς ἔγινε τὸ φῶς τοῦ κόσμου . . .».

Χρ. Παλαμᾶς
Μόνιμος Ἀντιπρόσ. τῆς Ἑλλάδος εἰς τὰ Ἡνωμένα Ἔθνη

Ἡ πρώτη Κληρικολαϊκὴ Συνέλευσις τῆς Νεοσυστάτου Ἕκτης Ἐπισκοπικῆς Περιφερείας.

Ὑπὸ τὴν Προεδρίαν τοῦ Σεβασμιωτάτου Ἀρχιεπισκόπου διεξήγαγεν ἐπιτυχῶς τὰς ἐργασίας του ἐν Pittsburgh, Pa., τὸ πρῶτον Κληρι-

κολαϊκὸν Συνέδριον τῆς νεοσυστάτου Ἕκτης Ἐπισκοπικῆς Περιφερείας (17-19 Φεβρουαρίου). Ἐκ τῶν 41 ἐν ὅλῳ Κοινοτήτων αὐτῆς ἀντεπροσωπεύθησαν 39. Λίαν σημαντικαὶ ἀποφάσεις ἐλήφθησαν διὰ τὸ μέλλον τῆς Ἐπισκοπικῆς ταύτης περιφερείας καὶ ἐν γένει διὰ τὴν Ὀρθόδοξον ἐν Ἀμερικῇ Ἐκκλησίαν μας. Μία ἐκ τῶν κυρίων ἀποφάσεων εἶναι καὶ ἡ ἀγορὰ καταλλήλου οἰκήματος ἀξίας 32,000 δολλαρίων, εὑρισκομένου εἰς τὸ κέντρον τῆς πόλεως. Τὸ οἴκημα τοῦτο θὰ χρησιμοποιηθῇ ὡς Ἐπισκοπικὸν Μέγαρον.

Ὁ Πατριαρχικὸς Ἔρανος.

Εἰς ἐκτέλεσιν τῆς ἀποφάσεως τῆς 12ης Κληρικολαϊκῆς περὶ διενεργείας ἐφάπαξ ἐράνου πρὸς ἀνέγερσιν τοῦ ἐρειπωμένου ἐκ τῆς πυρκαϊᾶς τοῦ 1942 Οἰκουμενικοῦ Πατριαρχείου, ἀπελύθη ὑπὸ τῆς Ἱερᾶς Ἀρχιεπισκοπῆς σχετικὴ Ἐγκύκλιος μετὰ λεπτομεροῦς σχεδίου τοῦ πρὸς διενέργειαν ἐράνου. Ἐκ τῆς ἐγκυκλίου ταύτης ἀποσπῶμεν τὰ κατωτέρω, τὰ ὁποῖα δικαιώνουν τὴν σοφίαν τῆς ἐν λόγῳ ἀποφάσεως: «... Ἐν τῇ πραγματικότητι ἡ 12η Κληρικολαϊκὴ Συνέλευσις τῆς Σαβάννας, διὰ τῆς ἀποφάσεώς της ταύτης, ἐξέφρασε κατὰ τρόπον ἐπίσημον τὴν πανελλήνιον ἐν Ἀμερικῇ ἐπιθυμίαν καὶ θέλησιν ἐπὶ τοῦ θέματος τούτου. Διότι ἐπανειλημμένως μέχρι τοῦδε, ἰδιαιτέρως κατὰ τὰ τελευταῖα ἔτη, διάφοροι ἐκπρόσωποι τῆς Ὁμογενείας, δι' ἐπιστολῶν καὶ εἰδικῶν ἄρθρων δημοσιευθέντων ἐν τῷ Ἡμερησίῳ Ἑλληνικῷ Τύπῳ, ὑπέδειξαν τὴν ἐπιβεβλημένην ἀνάγκην τῆς ἀνεγέρσεως τοῦ Οἰκουμενικοῦ Πατριαρχείου διὰ χρηματικῆς δαπάνης τοῦ Ἑλληνισμοῦ τῆς Ἀμερικῆς. Εἶναι δὲ τῷ ὄντι ἐπιβεβλημένη ἡ ἀνάγκη καὶ ἱερὰ καὶ ἁγία ἡ ὑποχρέωσις αὕτη. Διότι τὸ Οἰκουμενικὸν Πατριαρχεῖον εἶναι τὸ Κέντρον τῆς Ὀρθοδόξου κατὰ Ἀνατολὰς Ἐκκλησίας, τῆς περιλαμβανούσης εἰς τοὺς κόλπους της διακόσια περίπου ἑκατομμύρια Ὀρθοδόξων Χριστιανῶν. Εἶναι ἡ αἰωνόβιος πνευματικὴ ἑστία, ἐκ τῆς ὁποίας μετεδόθη τὸ πῦρ τῆς Ὀρθοδόξου Πίστεως εἰς ἅπαντας τοὺς σημερινοὺς ἀλλοεθνεῖς Ὀρθοδόξους Χριστιανούς. Εἶναι ἡ Ἱερὰ Κιβωτὸς ἡ διαφυλάξασα ἐπὶ ἑκατονταετηρίδας ὁλοκλήρους τὰς παραδόσεις μας τὰς τιμιωτάτας καὶ ἱερᾶς, θρησκευτικὰς τε καὶ ἐθνικάς, κοινωνικὰς καὶ οἰκογενειακάς. Εἶναι ἡ Ὑπάτη Ἐκκλησιαστικὴ Ἀρχὴ ἡμῶν τῶν Ὀρθοδόξων, εἰς τὴν ὁποίαν καταφεύγουν οἱ διωκόμενοι ἐκζητοῦντες προστασίαν, οἱ ἀδικούμενοι ἐκζητοῦντες δικαιοσύνην, οἱ ἑτερόδοξοι οἱ ἀπὸ τὴν πρωταρχικὴν καθαρὰν καὶ ἀνόθευτον πηγὴν ἐπιθυμοῦντες νὰ ἀντλήσουν τὸ ζωογόνον Ὕδωρ τῆς Χριστιανικῆς Θρησκείας. Εἶναι ἡ τοῦ Χριστοῦ Μεγάλη Ἐκκλησία, τῆς ὁποίας καὶ ἡ ἐξωτερικὴ ἐμφάνισις ὀφείλει νὰ εἶναι ἀνάλογος μὲ τὸ αἰωνόβιον πνευματικὸν καὶ ἠθικὸν μεγαλεῖον της...».

Ἡ Ἑλληνικὴ Κυβέρνησις παρεχώρησεν οἰκόπεδον καὶ φορολογικὴν ἀτέλειαν διὰ τὸ Σπίτι τοῦ Ὀρθοδόξου Ἑλληνοαμερικανοῦ.

Ὁ Ἐξοχ. Πρόεδρος τῆς Ἑλληνικῆς Κυβερνήσεως Στρατάρχης Ἀλέξανδρος Παπάγος, δι' ἐπιστολῆς του πρὸς τὸν Σεβασμιώτατον Ἀρχιεπίσκοπον Κον Μιχαήλ, ἐγνώρισεν ἐπισήμως τὴν εἴδησιν, ὅτι ἡ Ἑλληνικὴ Κυβέρνησις ἐπληροφορήθη εὐχαρίστως τὴν ἀπόφασιν τῆς ἐν Σαβάννᾳ Γεωργίας ἐσχάτως συνελθούσης 12ης Κληρικολαϊκῆς Συνελεύσεως περὶ ἱδρύσεως ἐν Ἀθήναις τοῦ Σπιτιοῦ τοῦ Ἑλληνοαμερικανοῦ Ὀρθοδόξου. Ὁ Ἐξοχ. Πρόεδρος ἐγνώρισεν ἐπίσης, ὅτι τὸ Ὑπουργικὸν Συμβούλιον, τῇ εἰσηγήσει τοῦ Ἐξοχ. Ὑπουργοῦ Ἐκκλησιαστικῶν καὶ Ἐθνικῆς Παιδείας Κου Ἀχιλλέως Γεροκωστοπούλου, ἐνέκρινε παμψηφεί, ὅπως παραχωρηθῇ πρὸς τὸν σκοπὸν τοῦτον οἰκόπεδον 5,000 τετραγωνικῶν πήχεων παρὰ τὴν Ριζάρειον Σχολὴν καὶ ἐπὶ τῆς ὡραιοτάτης Λεωφόρου Βασιλέως Κωνσταντίνου, ἐντελῶς δωρεάν. Ἐπὶ τοῦ οἰκοπέδου τούτου θὰ κτισθῇ τὸ Σπίτι τοῦ Ἑλληνοαμερικανοῦ Ὀρθοδόξου, ὅπερ διὰ σχετικοῦ νόμου θὰ ἀπαλλαγῇ πάσης φορολογίας.

Τὸ πνευματικὸν τοῦτο Κέντρον τοῦ Ἀποδήμου Ἑλληνισμοῦ θὰ φιλοξενῇ τοὺς ἀποφοίτους τῆς Θεολογικῆς μας Σχολῆς τοῦ Brookline κατὰ τὸ διάστημα τῆς συμπληρώσεως τῶν σπουδῶν των εἰς τὸ Ἐθνικὸν Πανεπιστήμιον καὶ ἄλλους Ἑλληνοαμερικανοὺς φοιτητάς. Θὰ ἐξυπηρετῇ τὴν ἐνταῦθα ὁμογένειαν εἰς διάφορα ζητήματα ὡς καὶ τοὺς Ἀμερικανοὺς τουρίστας. Θὰ ἀναπτύξῃ τὸν ἐκκλησιαστικὸν τουρισμόν, θὰ διοργανώνῃ ὅλας τὰς ἐκδρομὰς τῆς νεολαίας εἰς Ἑλλάδα. Θὰ εἶναι ὁ συνδετικὸς κρῖκος Ἑλλάδος καὶ Ἀμερικῆς. Θὰ εἶναι τὸ τελειότερον κτίριον εἰς τὸ εἶδος του ἐν Εὐρώπῃ καὶ θὰ ἀποβῇ ἡ ἀπαρχὴ νέας ζωῆς καὶ νέων ἐλπίδων διὰ τὴν διατήρησιν τῶν ἱερῶν καὶ ὁσίων μας ἐν τῇ χώρᾳ ταύτῃ, καθότι πλὴν τῶν ἀποφοίτων τῆς Σχολῆς καὶ πολλοὶ τῶν ἤδη ὑπηρετούντων ἱερέων θὰ μεταβῶσιν εἰς Ἑλλάδα διὰ νὰ σπουδάσωσιν Ἑλληνικὴν Ὀρθόδοξον Θεολογίαν, νὰ γνωρίσουν τὴν Ἑλλάδα, νὰ ἀναβαπτισθοῦν καὶ νὰ γίνουν οἱ διαπρύσιοι κήρυκες τοῦ Ἑλληνικοῦ Ὀρθοδόξου πνεύματος καὶ παντὸς καλοῦ καὶ ἀγαθοῦ, ποὺ αἰωνίως ἀναβλύζει εἰς τὴν χώραν τοῦ πνεύματος, τὴν αἰωνίαν καὶ ἡρωϊκὴν Ἑλλάδα.

ΛΗΞΙΑΡΧΙΚΟΝ ΓΡΑΦΕΙΟΝ

Εἰς τοὺς Εὐλαβ. Ἱερατικοὺς Προϊσταμένους ἀπεστάλη Ἐγκύκλιος, διὰ τῆς ὁποίας συνιστᾶται, ὅπως πᾶν πιστοποιητικόν, προοριζόμενον διὰ τὴν Ἑλλάδα καὶ ἀφορῶν Γάμους, Βαπτίσεις καὶ Θανάτους, ὑπογράφηται ὑπ' αὐτῶν καὶ τοῦ Προέδρου τῆς Κοινότητος καὶ ἀποστέλληται εἰς τὴν Ἱερὰν Ἀρχιεπισκοπὴν πρὸς κανονικὴν ἐπικύρωσιν. Αἱ ἐν Ἑλλάδι Ἀρχαὶ δὲν ἀναγνωρίζουν πιστοποιητικά, μὴ ἐπικεκυρωμένα ὑπὸ τῆς Ἱερᾶς Ἀρχιεπισκοπῆς Ἀμερικῆς Βορείου καὶ Νοτίου.

Ἡ Πολιτεία τῆς Δυτικῆς Βιργινίας ἀνεγνώρισεν ἐπισήμως τὴν Ἑλληνικὴν Ὀρθόδοξον Ἐκκλησίαν.

Καὶ ἡ πέμπτη κατὰ σειρὰν Πολιτεία, ἡ Πολιτεία τῆς Δυτικῆς Βιργινίας, δι' ἰδιαιτέρου νόμου ἀνεγνώρισεν ἐπισήμως τὴν Ἑλληνικὴν (Ἀνατολικὴν) Ὀρθόδοξον Ἐκκλησίαν. Οὕτω μεταξὺ τῶν ἐπισήμως ἀνεγνωρισμένων Ἐκκλησιῶν εἰς τὰς Πολιτείας Νέας Τόρκης, Μασαχουσέττης, Γουϊσκόνσιν, Λουϊζιάννας καὶ Δυτικῆς Βιργινίας συγκαταλέγεται σήμερον καὶ ἡ Ἑλληνικὴ Ὀρθόδοξος Ἐκκλησία καὶ διὰ νόμου αἱ ἐπίσημοι Ἐκκλησίαι εἶναι ἡ Ἑλληνικὴ Ὀρθόδοξος, ἡ Ρωμαιοκαθολική, ἡ Προτεσταντικὴ καὶ ἡ Ἑβραϊκὴ Ὁμολογία.

Τοῦτο ἐπετεύχθη χάρις εἰς τὰς ἀόκνους προσπαθείας τῶν κοινοτικῶν παραγόντων, τῶν Σωματείων μας καὶ Ὀργανώσεων καὶ τὸ ἐνδιαφέρον ὅλων τῶν Ὀρθοδόξων. Ὅταν ὅλαι αἱ Πολιτεῖαι ἀναγνωρίσουν τὴν Ὀρθόδοξον Ἐκκλησίαν μας, τότε καὶ τὸ Ἐπίσημον Κράτος θὰ ἀκολουθήσῃ ὑποχρεωτικῶς. Ἂς κινηθῶσιν ἑπομένως οἱ ἀγαπητοὶ ὁμογενεῖς τῶν 43 ὑπολοίπων Πολιτειῶν. Πληροφορίαι περὶ τοῦ τρόπου ἐνεργείας δίδονται εὐχαρίστως ἀπὸ τὸ Public Relations Office τῆς Ἀρχιεπισκοπῆς.

Ἡ κινηματογραφικὴ ταινία τῆς Ἱερᾶς Ἀρχιεπισκοπῆς «Ὁ Μετανάστης».

Ὡς εἶναι γνωστόν, ἡ Ἱερὰ Ἀρχιεπισκοπὴ ἔχει ἀποκτήσει τὴν πρώτην ἔγχρωμον κινηματογραφικὴν αὐτῆς ταινίαν (16 MM), εἰς τὴν ὁποίαν παρουσιάζεται τὸ ἔργον της καὶ τὸ ἔργον, ποὺ ἐπιτελεῖται εἰς τὰ ἱδρύματα αὐτῆς. Ἡ δαπάνη διὰ τὴν ταινίαν αὐτὴν ἀνῆλθεν εἰς 12 χιλιάδας δολλάρια. Ἡ ταινία σήμερον εἶναι εἰς τὴν διάθεσιν τῶν Κοινοτήτων ἀντὶ μικροῦ ἐνοικίου, τὸ ὁποῖον δέον νὰ καθορισθῇ εἰς εἰδικὴν ἐκ τῶν προτέρων συμφωνίαν. Διὰ σχετικὰς πληροφορίας γράψατε εἰς τὴν Ἱερὰν Ἀρχιεπισκοπὴν — Τμῆμα Ταινίας.

ΜΙΚΤΟΝ ΣΥΜΒΟΥΛΙΟΝ

Χρηματοδότησις τῶν Ἡμερησίων Σχολείων.

Τὸ Μικτὸν Συμβούλιον τῆς Ἱερᾶς Ἀρχιεπισκοπῆς, κατὰ τὴν τελευταίαν αὐτοῦ συνεδρίασιν, ἀπεφάσισεν ὁμοφώνως νὰ ἐνισχύσῃ ἐκ τοῦ ταμείου τῆς Ἀρχιεπισκοπῆς τὰ ἓξ ἡμερήσια Ἑλληνικά μας Σχολεῖα δι' ἐτησίας προσφορᾶς ἐκ 1.000 δολλαρίων δι' ἓν ἕκαστον τούτων. Ὁ Σεβασμιώτατος Ἀρχιεπίσκοπος ἐχαιρέτισε τὴν ὡραίαν αὐτὴν ἀπόφασιν μὲ ἀπέραντον χαρὰν καὶ βαθυτάτην συγκίνησιν, διότι, ὡς παρατηρεῖ εἰς σχετικὴν ἐγκύκλιον, «ἡ διατήρησις τῆς Ἑλληνικῆς μας γλώσσης, τῆς γλώσσης τοῦ Εὐαγγελίου, ἀποτελεῖ μίαν ἀπὸ τὰς θεμελιωδεστέρας βάσεις τῆς ἐπιβιώσεως τῆς Ἁγίας ἡμῶν Ἐκκλησίας καὶ τῆς Φυλῆς μας ἐν τῇ ἀγαπητῇ ταύτῃ χώρᾳ».

Πνευματικὸν Δικαστήριον.

Εἰς τὸ τέλος ἑκάστης Κληρικολαϊκῆς Συνελεύσεως ἀντικαθίστανται διὰ μίαν διετίαν τὰ μέλη τοῦ Πνευματικοῦ Δικαστηρίου τῆς Ἱερᾶς Ἀρχιεπισκοπῆς. Οὕτω διὰ τὴν προσεχῆ διετίαν ἐξελέγησαν τακτικὰ μέλη οἱ ἑξῆς: Αἰδεσ. Νικόλαος Ἀθανασόπουλος, Αἰδεσ. Γεώργιος Ροῦσσος, Αἰδεσ. Γεώργιος Νάσης καὶ Αἰδεσ. Δημήτριος Φράγκος. Ἀναπληρωματικὰ δὲ μέλη ἐξελέγησαν οἱ ἑξῆς: Ἀρχιμ. Διόδωρος Τσεκουρᾶς, Αἰδεσ. Φίλιππος Γιαλεψὸς καὶ Αἰδεσ. Ἀρτέμιος Μάνδακας.

ΘΕΟΛΟΓΙΚΗ ΣΧΟΛΗ

Ἐπίσκεψις τοῦ Θεοφιλ. Ἐπισκόπου Ἐλαίας.

Τὴν Παρασκευήν, 21 Ἰανουαρίου, ἀφίχθη εἰς Βοστώνην ὁ νέος Ἐπίσκοπος τῆς 3ης Ἐπισκοπικῆς Περιφερείας Θεοφιλ. Ἐπίσκοπος Ἐλαίας Ἀθηναγόρας. Τὴν ἰδίαν ἡμέραν ἐπεσκέφθη οὗτος τὴν Θεολογικὴν Σχολὴν καὶ παρεκάθησεν εἰς δεῖπνον. Τὸν Θεοφιλέστατον προσεφώνησεν ὁ Διευθύνων τὴν Σχολὴν Πανοσιολ. Ἀρχιμ. Γεράσιμος Παπαδόπουλος. Οὗτος ἀπαντῶν ἐξέφρασε τὴν χαράν του, διότι ἐπεσκέφθη τὸ ἀνώτερον τοῦτο ἵδρυμα τοῦ Ἑλληνισμοῦ τῆς Ἀμερικῆς.

ΚΑΤΗΧΗΤΙΚΟΝ ΓΡΑΦΕΙΟΝ

Ἡ Κεντρικὴ Κατηχητικὴ Ἐπιτροπὴ συνῆλθεν εἰς τὴν δευτέραν συνεδρίασίν της ὑπὸ τὴν προεδρίαν τοῦ Ἀντιπροέδρου αὐτῆς Ἀρχιμ. Γερμανοῦ Λιαμάδη τὴν 15ην Φεβρουαρίου. Κύριον θέμα τῆς συνεδριάσεως ἦτο ἡ «ἐν ὑπηρεσίᾳ ἐκπαίδευσις» τῶν κατηχητῶν καὶ κατηχητριῶν μας. Μετ' εἰσήγησιν τοῦ Διευθυντοῦ τοῦ Κατηχητικοῦ Γραφείου, ἡ Ἐπιτροπὴ υἱοθέτησε σειρὰν μέτρων, τὰ ὁποῖα θὰ τεθοῦν βαθμιαίως εἰς ἐφαρμογὴν διὰ τὴν πληρεστέραν κατάρτισιν καὶ ποιοτικὴν βελτίωσιν τοῦ διδακτικοῦ προσωπικοῦ τῶν κατηχητικῶν μας σχολείων. Τὰ κυριώτερα ἐκ τῶν μέτρων αὐτῶν ἐκτίθενται εἰς τὴν εἰδικὴν σελίδα "Talks with Sunday School Teachers" τοῦ παρόντος τεύχους. Κατὰ σχετικὴν ἀπόφασιν τῆς Ἐπιτροπῆς, θὰ λειτουργήσῃ καὶ κατὰ τὸ προσεχὲς θέρος, ὅπως καὶ κατὰ τὰ προηγούμενα δύο ἔτη, Κατηχητικὸν Φροντιστήριον εἰς τὴν Ἀκαδημίαν Ἁγίου Βασιλείου. Δι' εἰδικῆς ἐγκυκλίου συνιστᾶται εἰς τὰς κατηχητρίας μας νὰ ἐπωφεληθοῦν τῆς εὐκαιρίας καὶ νὰ σπεύσουν νὰ ἀποστείλουν δήλωσιν ἐγγραφῆς εἰς αὐτό. Ἐπίσης παρακαλοῦνται οἱ Ἱερατικοὶ Προϊστάμενοι καὶ τὰ Κοινοτικὰ Συμβούλια τῶν Κοινοτήτων μας νὰ ἐνθαρρύνουν καὶ νὰ διευκολύνουν τὰς κατηχητρίας μας νὰ παρακολουθήσουν τὰ μαθήματα τοῦ ἐν λόγῳ φροντιστηρίου.

ΓΡΑΦΕΙΟΝ ΕΦΗΒΟΥ ΝΕΟΛΑΙΑΣ

Ἡ πρώτη ἐκδρομὴ τῆς Νεολαίας τῆς Ἀρχιεπισκοπῆς εἰς Ἑλλάδα.

Τὸ Γραφεῖον Νεολαίας τῆς Ἱερᾶς Ἀρχιεπισκοπῆς διοργανώνει κατὰ τὸ προσεχὲς θέρος τὴν πρώτην ἐκδρομὴν ἐφήβου νεολαίας εἰς Ἑλλάδα.

Τὸ Συμβούλιον τοῦ Ἐθνικοῦ Ἱδρύματος, ὑπὸ τὴν προεδρίαν τῆς Α.Μ. τοῦ Βασιλέως Παύλου, διὰ νὰ βοηθήσῃ τὴν πραγματοποίησιν τῆς

ἐκδρομῆς ταύτης, ἀπεφάσισεν, ὅπως ἀναλάβῃ τὴν φιλοξενίαν τῶν 40 ἐκδρομέων κατὰ τὸ διάστημα τῆς παραμονῆς αὐτῶν εἰς Ἑλλάδα. Τὸ πρόγραμμα θὰ περιλαμβάνῃ ἐκδρομὰς καὶ ἐπισκέψεις εἰς διαφόρους ἀρχαιολογικοὺς χώρους, διαλέξεις, ψυχαγωγίαν, ἐπίσκεψιν τῶν ἐκδρομέων εἰς τὰς πόλεις καὶ χωρία ἔνθα ἐγεννήθησαν οἱ γονεῖς των, κ.τ.λ.

Ὅλα τὰ ἔξοδα τῆς ἐν Ἑλλάδι παραμονῆς τῶν ἐκδρομέων ἀνέλαβε τὸ Ἐθνικὸν Ἵδρυμα τῆς Ἑλλάδος. Οἱ ἐκδρομεῖς θὰ καταβάλωσι μόνον τὸ μετ' ἐπιστροφῆς ἀτμοπλοϊκὸν εἰσιτήριόν των ἐκ $553.65. Θὰ ἀναχωρήσωσιν ἐκ Νέας Ὑόρκης διὰ τοῦ ἀτμοπλοίου «Βασίλισσα Φρειδερίκη» τὴν 14ην Ἰουνίου ἐ. ἔ. καὶ θὰ ἐπιστρέψωσι κατὰ τὰς ἀρχὰς Σεπτεμβρίου.

Θὰ προτιμηθῶσιν ἀγόρια, τὰ ὁποῖα ἀνήκουν καὶ προσφέρουν ὑπηρεσίας εἰς τὴν τοπικήν των κοινότητα, αἱ δὲ αἰτήσεις θὰ ὑποβληθῶσιν εἰς τὴν Ἀρχιεπισκοπὴν μέσῳ τῶν Κοινοτήτων αὐτῆς. Οἱ ἐκδρομεῖς πρέπει νὰ εἶναι ἡλικίας 15-17 ἐτῶν.

Ἡ ἐκδρομὴ αὕτη εἶναι δοκιμαστική, θὰ ἀκολουθήσουν δὲ καὶ ἄλλαι κατὰ τὰ προσεχῆ ἔτη ὑπὸ τὴν αἰγίδα τῆς Ἱερᾶς Ἀρχιεπισκοπῆς καὶ πρὸς ὄφελος τῆς νέας ἡμῶν γενεᾶς.

Διὰ πληροφορίας οἱ ἐνδιαφερόμενοι γονεῖς ἂς ἀποταθῶσιν εἰς τὸ National Youth Office τῆς Ἀρχιεπισκοπῆς, 10 East 79th Street, New York, N. Y.

Ἐπιτυχὲς Συνέδριον εἰς Σικάγον.

Τὴν 22αν καὶ 23ην Ἰανουαρίου συνεκλήθη εἰς τὴν πόλιν τοῦ Σικάγου ὑπὸ τοῦ Θεοφιλ. Ἐπισκόπου Ναζιανζοῦ τὸ Πρῶτον Συνέδριον τῶν ἐφηβικῶν ὁμάδων Νεολαίας τῆς 2ας Ἐπισκοπικῆς Περιφερείας. Τὸ Συνέδριον ὠργανώθη ὑπὸ τὴν καθοδήγησιν τοῦ Αἰδεσ. Βασιλείου Γρηγοριάδου, ἐφημερίου τοῦ Ἱεροῦ Ναοῦ Ἁγίου Κωνσταντίνου Σικάγου καὶ ἀντιπροσώπου τοῦ Γραφείου Ἐφήβου Νεολαίας τῆς Ἱερᾶς Ἀρχιεπισκοπῆς διὰ τὴν περιφέρειαν ταύτην. Αἱ ἐπιτροπαὶ τοῦ Συνεδρίου συνεζήτησαν θέματα μὲ ἐπὶ κεφαλῆς τοὺς Αἰδεσ. Βασ. Γρηγοριάδην, Θ. Θαλασσινόν, Ἰωάννην Χόνδρον, Δ. Ἀποστολᾶτον, Ἀνδρέαν Κλεαμενάκην καὶ Ἐμμ. Βέργην.

ΓΡΑΦΕΙΟΝ ΚΕΝΤΡΙΚΗΣ ΦΙΛΟΠΤΩΧΟΥ

Τὴν 9ην Ἰανουαρίου εἰς τὸ Hotel Astor τῆς Νέας Ὑόρκης ἔλαβε χώραν ἡ σεμνὴ τελετὴ τῆς Βασιλόπηττας, αἱ εἰσπράξεις τῆς ὁποίας, ὡς γνωστόν, διατίθενται ὑπὲρ τῆς Ἀκαδημίας τοῦ Ἁγίου Βασιλείου. Εἰς τὸ τέλος τῆς τελετῆς ἐγένετο κλήρωσις τοῦ λαχείου, κατὰ τὴν ὁποίαν ἐκέρδισαν οἱ κάτωθι: Ἀσπασία Κόντου, 37-17 93rd St. Jackson Heights, L. I., $1,000.00 (Ἀρ. λαχ. 24451). Μαρία Προΐου, Ronconcoma, N. Y., $250.00 (Ἀρ. λαχ. 22018). Κώστας Γκέτσος, Yonkers, N. Y., $100 (Ἀρ. λαχ. 43435). United Orthodox Church of Chicago, Ill., 2704-28 W. Carney Ave., $50 (Ἀρ. λαχ. 44106). Nicholas Long, Attorney at Law, 25 Broadway, New York City, $25 (Ἀρ. λαχ. 304807).

Τὰ ἀνωτέρω ποσὰ ἐπληρώθησαν εἰς U.S. Savings Bonds.

ΚΟΙΝΟΤΙΚΑ

FRESNO, CALIF. (Τοῦ ἀνταποκριτοῦ μας).—Οἱ πάροικοι τῆς ἐν Φρέσνῳ Καλιφορνίας Κοινότητος τοῦ Ἁγίου Γεωργίου ἀπέκτησαν νέον Ἱερὸν Ναόν. Ὁ Ναὸς οὗτος εἶναι Νεοβυζαντινοῦ ρυθμοῦ καὶ δύναται νὰ στεγάσῃ πλέον τῶν 400ων ἐκκλησιαζομένων. Ὁ περὶ τὸν Ναὸν χῶρος καλύπτει 5 στρέμματα γῆς. Ἐπὶ τοῦ χώρου τούτου οἱ πάροικοι σχεδιάζουν νὰ κτίσουν Κοινοτικὸν Κέντρον πρὸς ἐγκατάστασιν τοῦ Ἑλληνικοῦ καὶ Κατηχητικοῦ Σχολείου, ὡς καὶ οἰκίαν τοῦ ἱερέως. Ἡ δραστηριότης τοῦ ἐκλεκτοῦ ἱερέως τῆς Κοινότητος πατρὸς Ι. Α. Λυμπεράκη καὶ ὁ ἐνθουσιασμὸς καὶ ἡ πίστις τῶν μελῶν τῆς Κοινότητος εἰς τὰ Ἑλληνοχριστιανικὰ ἰδεώδη, ποὺ ὡδήγησαν εἰς τὴν πραγματοποίησιν τοῦ ὡραίου τούτου ἔργου, θὰ συνεχισθοῦν ἀσφαλῶς διὰ τὴν ἐκπλήρωσιν καὶ τῶν ὑπολοίπων σχεδίων τῆς Κοινότητος.

—Ὁ πατὴρ Ι. Λυμπεράκης, τῇ προτάσει τοῦ Θεοφιλ. Ἐπισκόπου Ἐλαίας κ. Ἀθηναγόρα, ἔχει διορισθῆ ὑπὸ τῆς Κεντρικῆς Κατηχητικῆς Ἐπιτροπῆς μέλος τῆς Ἐπισκοπικῆς Κατηχητικῆς Ἐπιτροπῆς τῆς Δ′ Ἐπισκοπικῆς Περιφερείας.

—Ἡ ἐν Φρέσνῳ ὁμὰς τῆς Ἑλληνικῆς Ὀρθοδόξου Νεολαίας Ἀμερικῆς προοδεύει συνεχῶς σύμφωνα μὲ πληροφορίας τοῦ Προέδρου αὐτῆς Νικοδήμου Π. Γιαννοπούλου καὶ τοῦ Ἱερατικοῦ Προϊσταμένου τῆς Κοινότητος. Ἰδιαιτέραν ἐντύπωσιν ἐπροξένησεν ἡ συμμετοχὴ τῆς G.O.Y.A. εἰς τὴν μεγάλην παρέλασιν τῆς Veterans' Day διὰ Float, τὸ ὁποῖον εἰκόνιζε τὸν νέον Ναὸν τῆς Κοινότητος. Ὁ δήμαρχος κ. G. G. Dunn ἰδιαιτέρως ἐμνημόνευσε τὴν ὡραίαν αὐτὴν ἔμπνευσιν τῆς Νεολαίας καὶ συνεχάρη αὐτούς.

NEW BEDFORD, MASS.—Τὰ μέλη τῆς Κοινότητος τοῦ Ἁγίου Γεωργίου ἐν New Bedford, Mass., εἰς τελευταίαν γενικὴν συνέλευσιν ἀπεφάσισαν τὴν ἀνέγερσιν Κοινοτικοῦ Κέντρου.

BROOKLYN, N. Y. — Ἡ ἐν Brooklyn, N. Y., Κοινότης τῶν Τριῶν Ἱεραρχῶν, τὴν 27ην Φεβρουαρίου, ἐνεκαινίασε δι' εἰδικῆς τελετῆς τὴν ἐξόρμησιν πρὸς συγκέντρωσιν χρημάτων διὰ τὴν οἰκοδόμησιν μεγαλοπρεποῦς Κοινοτικοῦ Κέντρου. Τὸ Κέντρον τοῦτο θὰ οἰκοδομηθῇ ἐπὶ τοῦ παραπλεύρως τοῦ Κοινοτικοῦ Ναοῦ χώρου, εἰς τὴν ἀγορὰν τοῦ ὁποίου προέβη ἐσχάτως τὸ Κοινοτικὸν Συμβούλιον τῆς ἐν λόγῳ Παροικίας. Δημιουργικὸς ἐνθουσιασμὸς πληροῖ τὰς καρδίας τῶν μελῶν τῆς ὡραίας αὐτῆς καὶ μεγάλης Κοινότητος, τῆς ὁποίας ἀξίως ἡγοῦνται ὁ Πανοσιολ. Ἀρχιμ. Θ. Σιδέρης καὶ ὁ δυναμικὸς Πρόεδρος κ. Μ. Χέρος, καρπὸς τῆς νέας μας γενεᾶς, μετὰ τοῦ Διοικητικοῦ Συμβουλίου. Εἰς τὴν προσπάθειαν τῆς Κοινότητος συνεργάζεται παραγωγικῶς, μεταξὺ ἄλλων, καὶ ὁ ἐξ Ἑλλάδος Θεολόγος κ. Ἰωάννης Ποῦλος μετὰ τῆς συζύγου του.

ΕΚΚΛΗΣΙΑ ΕΛΛΑΔΟΣ

(Τοῦ ἀνταποκριτοῦ μας)

Ἤρχισεν ἡ ἐκτύπωσις ὑπὸ τῆς Ἀπ. Διακονίας τῶν ἔργων τῶν Ἑλλ. Πατέρων. Ἐντὸς τοῦ Φεβρουαρίου ἐκυκλοφόρησεν ὁ α΄ τόμος, περιέχων τὰ ἔργα τοῦ Κλήμεντος Ρώμης.

—Ἡ Ἱερὰ Σύνοδος μελετᾷ νὰ προτείνῃ εἰς τὴν Κυβέρνησιν νομοσχέδιον, διὰ νὰ δικάζωνται οἱ παρεκτρεπόμενοι κληρικοὶ μόνον ὑπὸ τῶν Ἐκκλησιαστικῶν Δικαστηρίων.

—Ἡ Ἱερὰ Σύνοδος συζητεῖ ἐπίσης τὸ ζήτημα τοῦ Μητροπολίτου Μυτιλήνης Ἰακώβου. Εἶναι ἀκόμη ἄγνωστον, ἐὰν οὗτος θὰ δικασθῇ ὑπὸ Ἐκκλησιαστικοῦ Δικαστηρίου.

—Τὸ Οἰκουμενικὸν Πατριαρχεῖον ἀνεκήρυξεν Ἅγιον (Ὅσιον) τὸν Νικόδημον Ἁγιορείτην. Τοῦτο ἐγένετο κατόπιν 4ετῶν ἐνεργειῶν τοῦ Ἁγίου Ὄρους καὶ σχετικῆς ἀρθρογραφίας εἰς τὸν ἐκκλησιαστικὸν τύπον.

—Πρόκειται νὰ πληρωθῇ προσεχῶς ἡ θέσις τοῦ Διευθυντοῦ Θρησκευμάτων εἰς τὸ Ὑπουργεῖον Παιδείας, ἥτις παραμένει κενὴ ἀπὸ μακροῦ.

—Πληροφορούμεθα, ὅτι ὁμὰς Ἱεραρχῶν καὶ Θεολόγων θὰ ζητήσῃ ἀπὸ τὴν Διοικοῦσαν Ἐκκλησίαν ἐκκαθάρισιν τοῦ κλήρου (ἀνωτέρου καὶ κατωτέρου) ἐκ στοιχείων, καθ' ὧν ἐκκρεμοῦν κατηγορίαι δι' ἀνήθικον βίον.

—Ὁ ἐν Νέᾳ Ὑόρκῃ Σύλλογος τῶν Σπαρτιατῶν κτίζει εἰς Σπάρτην Πρότυπον Παιδικὸν Σταθμὸν διὰ προσφορᾶς 5,000 δολλαρίων.

—Ὑπάρχουν πληροφορίαι, ὅτι κατὰ τὸ προσεχὲς ἔαρ θὰ ἐπισκεφθῇ τὰς Ἀθήνας Σέρβος Ἱεράρχης, ὅστις καὶ θὰ μεταβῇ εἰς Ἅγιον Ὄρος πρὸς ἐπίσκεψιν τῆς ἐκεῖ Σερβικῆς Μονῆς Χιλλανδαρίου.

—Τὸ Συνοδικὸν Δικαστήριον διὰ βουλεύματος ἀπήλλαξε τὸν Μητροπολίτην Πολυανῆς κ. Ἰωακείμ.

—Ὁ Μητροπολίτης Θεσσαλονίκης κ. Παντελεήμων ὑπέβαλε μήνυσιν κατὰ τοῦ Μητροπολίτου Κορυτσᾶς κ. Εὐλογίου Κορίλλα, διότι ὁ τελευταῖος εἰς δημοσίευμά του ἐν τῷ περιοδικῷ «Τρεῖς Ἱεράρχαι» καθάπτεται τῆς πολιτείας τοῦ κ. Παντελεήμονος.

—Τὸ περιοδικὸν τῆς Ἀποστολικῆς Διακονίας «Χαρούμενο Σπίτι» θὰ ἐκδίδεται πλέον χωριστὰ ἀπὸ τὸ παιδικὸν περιοδικὸν «Χαρούμενα Παιδιά».

—Ἡ Ἀκαδημία Ἀθηνῶν ἀπένειμεν ἔπαινον εἰς τὸν Μητροπολίτην Σισανίου καὶ Σιατίστης κ. Ἰάκωβον.

—Ἀνεκηρύχθη διδάκτωρ τῆς Θεολογικῆς Σχολῆς τοῦ Πανεπιστημίου Ἀθηνῶν ὁ διακεκριμένος νέος Θεολόγος κ. Εὐάγγελος Θεοδώρου.

ΝΕΑ ΒΙΒΛΙΑ

GREEK ORTHODOX YEAR BOOK—1955. Published by the Office of Public Relations of the Greek Archdiocese of North and South America. New York, 1955. Pp. 144. $0.50.

Τὸ χρήσιμον τοῦτο βιβλίον, ἐκτὸς τῶν δαιφόρων προσευχῶν καὶ ἄρθρων, περιλαμβάνει ὁλόκληρον τὴν Θείαν Λειτουργίαν τοῦ Ἰωάννου Χρυσοστόμου εἰς τὴν Ἑλληνικὴν καὶ Ἀγγλικὴν γλῶσσαν, ἔχει δὲ πλήρη κατάλογον τῶν Ἑλληνικῶν Ὀρθοδόξων Κοινοτήτων μετὰ τῶν διευθύνσεων καὶ τηλεφώνων αὐτῶν, ὡς καὶ τὸ ὄνομα τοῦ Ἱερατικοῦ Προϊσταμένου ἑκάστης Κοινότητος. Εἷς ἐκ τῶν σκοπῶν τοῦ βιβλιαρίου εἶναι νὰ ἐξυπηρετήσῃ καὶ τὴν ἀγαπητὴν Ἑλληνορθόδοξον Νεολαίαν, ἥτις ὑπηρετεῖ εἰς τὰς ἐνόπλους δυνάμεις τῆς χώρας, ὡς πολύτιμος σύμβουλος καὶ ὁδηγὸς αὐτῆς. Οἱ ἐνδιαφερόμενοι δέον νὰ ἀπευθυνθοῦν εἰς τὸ γραφεῖον πληροφοριῶν τῆς Ἱερᾶς Ἀρχιεπισκοπῆς.

THE MORNING SACRIFICE — A Brief Explanation of the Divine Liturgy of the Eastern Orthodox Church. By Demetrius Heliopoulos, Ph.D. Illustrated by Nicholas Nefos. Herbick & Held Printing Co. Pittsburgh, Pa., 1954. Pp. 148.

Τὸ ἀνωτέρω βιβλίον, τοῦ ὁποίου ἡ ὅλη ἐμφάνισις εἶναι ἀρίστη, ἔρχεται νὰ πλουτίσῃ τὴν Ἀγγλικὴν βιβλιογραφίαν, τὴν ἀναφερομένην εἰς τὴν λατρευτικὴν πρᾶξιν τῆς Ὀρθοδόξου Ἑλληνικῆς Ἐκκλησίας. Ἐκ τῆς πλευρᾶς αὐτῆς παρέχεται ὡς ἓν ἀκόμη ἄριστον βοήθημα διὰ τοὺς νέους μας, οἱ ὁποῖοι δὲν δύνανται νὰ κατανοήσουν εἰς τὸ πρωτότυπον τὰ ἱερὰ τῆς Ἐκκλησίας μας κείμενα καὶ νὰ εἰσαχθοῦν εἰς τὸ ὑψηλὸν νόημα τῆς Θείας Λειτουργίας. Ἡ ἐν λόγῳ μελέτη παρουσιάζει ἐκδήλους τὰς ἀρετὰς τῆς ἐπιμελείας, τῆς βαθείας κατανοήσεως τῆς Θείας Λειτουργίας καὶ τῶν κατ' αὐτήν, ὡς καὶ τὴν θερμὴν πίστιν τοῦ συγγραφέως ἐπὶ τοῦ ὑψηλοῦ θέματος, τὸ ὁποῖον διαπραγματεύεται. Εἰς τὴν ἀρτιότητα τῆς μελέτης αὐτῆς συντελεῖ ἐπίσης ἡ ὡραία εἰκονογράφησις τοῦ καλλιτέχνου κ. Νικολάου Νέφη.

ΑΚΑΔΗΜΙΑ ΑΓΙΟΥ ΒΑΣΙΛΕΙΟΥ

Εἰσπράξεις Σεπτεμβρίου—Ὀκτωβρίου, 1954

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Total $22,605.75

(Continued on page 74)

The Theotokos and Orthodox Thinking

By Rev. JOSEPH G. VASILIOU
St. Paul. Minn.

I. Introduction

THE 25TH OF MARCH is one of the most important religious holidays in the calendar of the Orthodox Church. It is the celebration of the Visitation of the Angel Gabriel and the announcement to the Virgin Mary of the incarnation of Christ and of the role she would play in that event. In view of these highly significant facts, it is pertinent at this time to make some statements regarding the place and position St. Mary occupies in Orthodox thinking.

Not long ago, by previous arrangement, two young people came to see me. The boy a Roman Catholic and the girl a Lutheran wanted to get married, but their difference in religion created for them a very serious problem. Neither of them was willing to change to the faith of the other, and of course, under those circumstances they could not reconcile their marriage according to the tenets of their respective religions. So they came to me with some hope, of course, of finding in the Orthodox Church some common basis for spiritual unity. After a lengthy presentation of the truths of the Orthodox Church and after an appraisal of them and comparison with the young people's religions, this couple was not any nearer to the solution of their problem than they were before they came to see me. For the Roman Catholic, it was no serious problem to enter the Orthodox Church because there was so much similarity to what he had been taught. But for the Lutheran girl it was a different story. The Orthodox Church was not any more acceptable to her than the Roman Catholic. One of the many objections she repeatedly made was the high place and position accorded the Virgin Mary by both Catholics and Orthodox.

Of course this objection is natural from the Protestant point of view, and it is an understandable one. I have heard also Greek Orthodox people making inquiries for clarification and dogmatic definitions regarding the position of St. Mary in Orthodox worship and thinking. Is there any need for clarification for them, and what can we say to our non-Orthodox friends and people "at the gate" of our churches? But before we can reflect on the possible answers it will be well to examine briefly the position which the saints occupy in Orthodox thinking. This is necessary because if we are going to think about the Virgin Mary, we are going to think of her as a saint.

II. The Saints in Orthodox Thinking

The saints are men and women who lived their lives on this earth — Christian people who lived closer to the teachings and the life of Christ than the average Christian does. The saints are characterized first by complete abandonment of self to the cause of the Gospel, by complete self-effacement for God and the Gospel and for the salvation of human souls. Secondly, the saints had utter disregard for comforts or pains. Their devotion and attachment to their cause made them impervious to pain and suffering. Thirdly, most of them sealed their work by the sacrifice of their lives, and many of them by violent death.

Now when these men and women passed into the glory world, they entered into the heavenly realm and into a closer and more peculiar relationship with their Maker and with Christ. They went there not because of the decrees and pronouncements of men on earth. They gained that favorable heavenly position by their steadfast and heroic and holy life here on earth. The saints, however, since they became glorified, from the evidences we have in the Old and New Testament, are not idle in that heavenly realm. It is not to be supposed that they are sitting in some flower garden under a shady tree doing nothing except reflecting on their past experiences they had on earth, but they are doing more than just reflecting. They are not in a state of continuous contemplation. They become ministering angels and they are active in the service of God. The clearest evidence of this fact is found in the Gospel narrative of the transfiguration of our Lord on the mountain. On that occasion, Jesus was praying and two Old Testament personalities who had died long ago before Jesus was born appeared to Him and conversed with Him. And why were Moses and Elijah sent to Jesus on that occasion? Our Lord was talking to His Father about the impending cup, His crucifixion. God sent these two saints from Heaven to comfort our Lord in His human form, because these particular men during their earthly sojourn had experienced much sorrow and bitterness at the hands of callous, selfish, and sinful people. The saints, then, are in constant beatific vision of God and of Christ, and they are integrated in the service of God according to their capacities and peculiar fitness.

Unquestionably then the scope of their ministry includes the spiritual interest and welfare not only of individuals but of localities or communities or even nations. A friend of mine, and Orthodox priest, was imprisoned by the Germans in the last war in

Serbia. He was slated for execution. The night before he was to be shot he had a vision. The Archangel Michael appeared to him and told him not to despair, that he would be saved. The next day before the execution was to take place, opportunity came for him to escape. This intervention of the Archangel Michael took place on two different occasions, my friend testified. So he considers this angel as his protector. Other people have other saints for patrons and protectors.

III. St. Mary

St. Mary, or Mother of God, or Theotokos, or Holy Mother, — all these terms are used when we refer to the Virgin Mary. Her background and her earthly life belonged more or less to that normal, stable, Jewish life. Very early in her life she was dedicated to God as if she had a spiritual destiny. In her youth, the Archangel Gabriel appeared and told her of the divine plan of God to save the world and also of the part she was going to play in this plan. It was her earthly destiny to become the vessel, the connecting link in the incarnation of the Son of God, to bear and give birth to Christ. We know the usual objections and arguments against the Virgin Birth by the rationalists and pragmatic people. But one needs to remember also that there are religious pragmatists and empiricists — people with religious experience. They can discern spiritual truths and the mysteries of God equally as well if not better than the scientific mind. "Out of the mouths of babes and sucklings hast Thou ordained strength." Psalm 8:2a; and St. Paul said in I Corinthians 1:2b, "God hath chosen the weak things of the world to confound the things which are mighty." Her status did not change despite motherhood or her engagement to Joseph. It is difficult for a materialistic mind to appreciate the sainthood of both Mary and Joseph. It is so easy for us to project our own ideas of marriage, of romance, and family life into the family life of the time of Jesus. But if we would stop and reflect on what Virgin Mary and Joseph thought of the hand of God upon Mary, we would find it also inconceivable that Joseph and Mary would have consumated married life as a few people think today.

Modern mind also is at great disadvantage to judge matters of this kind because it has such a faulty and erroneous view of what the monastic life is and what celebacy means. St. Mary was sanctified by the Archangel Gabriel and further sanctified by the birth of Christ, and she remained single and virgin. At the end of her earthly life she passed on to the heavenly realm and is in constant view of her Son Jesus Christ and God the Father.

IV. The Virgin Mary's Position

St. Mary was cleansed from her original sin. She was born like any other human being inheriting the taint of Adamic sin, but she was cleansed from this at the Annunciation.

At her death she entered the heavenly realm. We commemorate her Assumption on the 15th of August. Our Church has not made a doctrinal pronouncement that St. Mary was taken into heaven without dying. But in popular tradition to some extent and in the hymnology of our Church it is considered that she left this world without dying.

In the heavenly realm she is not only one of the saints and a part of that hierarchy, but also the most honored of the saints. She is called Παναγία — All-Holy, Ὑπεραγία — Super Holy, above even the cherubim, the angels. In saying this, however, it is not to be supposed that she has displaced Christ, or that she has come to share with Him in any way in the administration of the world. She simply is honored and stands closer to Christ and to God than any of the other saints there. Because of this peculiar nearness and relation to Christ and because she is peculiarly endowed with graces and sensitivity for the needy and the suffering, she is able to make intercessions for those who appeal to her. We honor and revere St. Mary but do not worship her. We worship only God and His Son Jesus Christ. We pray to her for help on the supposition that she will make intercession to Christ for us. Sometimes we stop only with the prayer for help and we do not enter into metaphysical ramifications as to how that help will come. We simply know she is in a very favorable position to help us and we do not rationalize whether such help will come directly from her or from God.

V. The Orthodox Thinking

This Orthodox thinking about St. Mary is based on the teachings and the traditions of our Church. This is attested by the prayers and litanies, the ektenias in the Liturgies of St. Basil and St. John Chrysostom. And also in the vast amount of material in the hymnology of our Church. Some of the best and some of the oldest hymns are either prayers or magnifications, or praises to St. Mary. But this is also attested by the convictions and the religious experiences of Orthodox people through the long history of our Church. The multitude of churches and shrines which are dedicated to our Lady is indicative of the place she has in the mind and heart of the average Orthodox. In these shrines and churches thousands of miracles take place every year by the petitions and prayers to St. Mary. One of such places is the Aegean Island of Tinos, where all kinds of cures and miracles take place every year. The church there is dedicated to the honor of Virgin Mary and pilgrims from every part of Greece and the islands flock there near the time of the festival of Saint Mary's Assumption on the 15th of August.

The Religious Calendar

MARCH						
S	M	T	W	T	F	S
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31		

9th. **The Commemoration of the Forty Martyrs of Sebastia.**

These forty martyrs, who came from different countries, were soldiers serving the same general. They were arrested for their faith in Christ and were severely tried and later they were thrown into a lake near Sebastia of Pontus, in the midst of a bitter cold and heavy frosts. They remained there naked the whole night, encouraging each other to endure the torment until the end. The next morning they were found half-dead, and in order to hasten their death, their assassins broke their legs. Thus they surrendered their spirit to God, in the year 320 AD., during the reign of Licinius.

13th. **The Second Sunday of Lent is dedicated to our Holy Father Gregory Palamas, Archbishop of Salonica.**

This divine father, who came from Asia, was brought up from his childhood in the royal court of Constantinople, where he received both a Christian and classic education. Later, in the prime of his youth, he abandoned his royal life and went to the Holy Mount of Athos to lead an ascetic life in the cell near Berroea. An illness that he contracted as the result of severe discipline forced him to spend some time in Salonica seeking treatment. In 1341 and 1347 he participated in the Synods that assembled against Barlaam Kalavros and his adherent Akindynos, and in both he fought vigorously for the true dogmas of Christ's Eastern Church. Subsequently, he was ordained bishop of Salonica and served his diocese "apostolically" for thirteen years. He lived to be ninety-three years old, and left many works. Some of his relics are kept in the bishopric of Salonica. The melodious service which is sung on the Second Sunday of Lent was composed by Patriarch Philotheos in 1368, in which year the commemoration of Gregory Palamas was decreed.

25th. **The Annunciation of our Holy Virgin Mary.**

Six months after the conception of John the Baptist, the angel Gabriel was sent by God to Nazareth to the Immaculate Virgin Mary. Mary was betrothed to Joseph for four months, according to the tradition of her forefathers. And the Angel came into her room and said to her: "Hail, thou that art highly favoured, the Lord is with thee, blessed art thou among women." And the Virgin was troubled and afraid and wondered what manner of salutation this should be. And the Angel informed her of God's unexplained condescension and His secret incarnation. Believing that everything was possible according to His divine wish, she answered humbly: "Behold the handmaid of the Lord; be it unto me according to thy word." And as this was said, the Holy Ghost came down upon her and the power of the Highest overshadowed her womb; and the Son and the Word of God was conceived in a way beyond human understanding, taking flesh from her pure blood. (Luke 1:26-38) So, bearing in her womb the "immeasurable," the Virgin arose and went with haste into a city of hilly Judea, in which Zacharias lived. She wanted to congratulate her aged relative Elisabeth, for the Angel had told her of her cousin's pregnancy; but most of all, she wished to relate the magnificent things that the Mighty deigned to do through her. She entered Elisabeth's house and greeted her. And it happened that as soon as Mary saluted her, Elisabeth felt her six-month baby leap in her womb for joy, as if it prophecied — before even seeing the light of life — the rising of the "reasoning sun." Elisabeth was filled immediately with the Holy Ghost and spoke aloud, blessing the fruit that Mary bore in her womb. The Virgin then was moved into a marvelous spiritual exultation and sang the divine ode, the first one in the New Testament, in which she glorifies her God and saviour by saying: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my saviour . . ." and so on, as the divinely inspired Luke tells us in his writings (1:39-55). Therefore, the Virgin Mary, the Mother of our God, has been placed, deservedly, the first among the sacred women authors of the New Testament.

TROPARION

Today is the beginning of our salvation and the manifestation of the mystery which is from eternity. The Son of God becomes the Son of the Virgin, and Gabriel announces grace. So with him let us also cry to the Mother of God: Rejoice, thou who art full of grace the Lord is with thee.

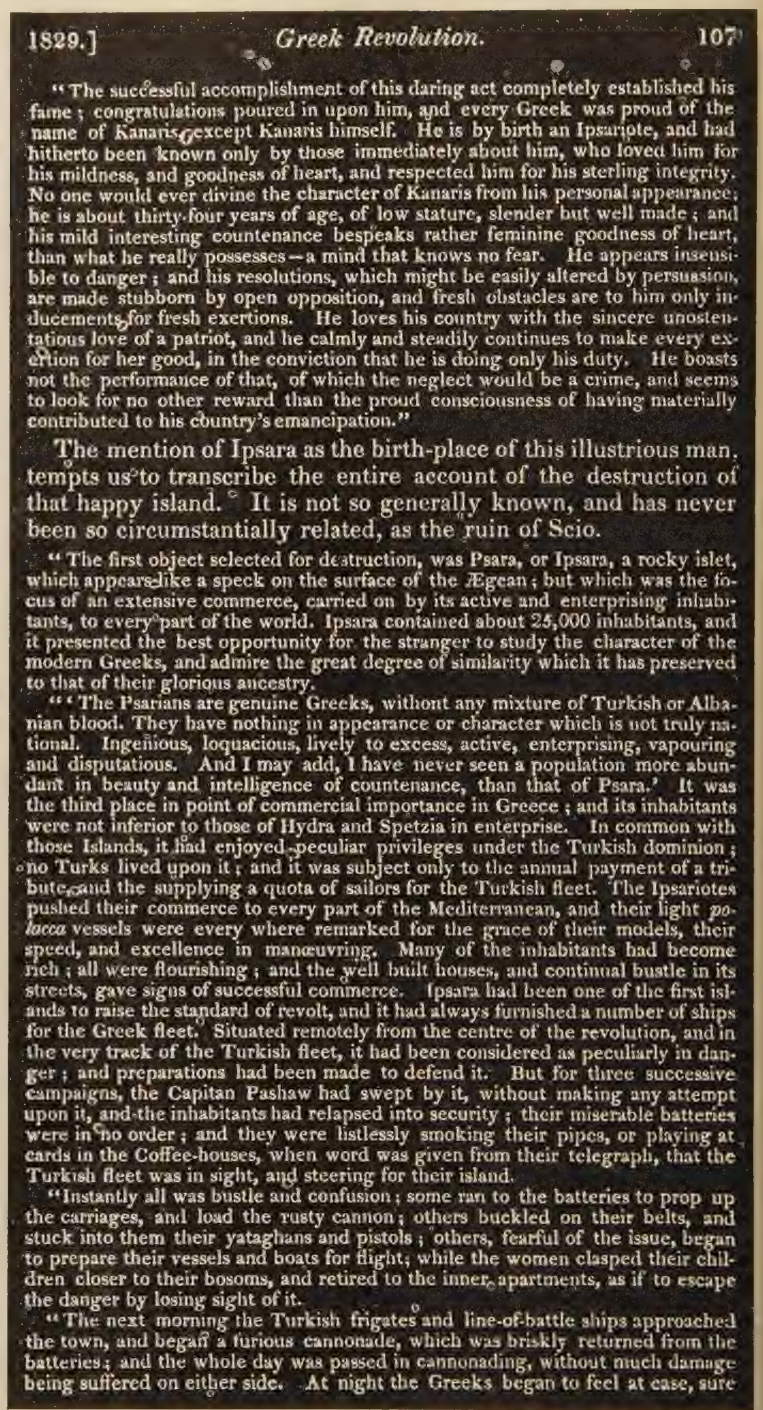
MARCH 25th - GREEK

AMERICAN PHILHELLENES IN GREECE

The Philhellenic sentiments in America for the Greek revolution of 1821 did not merely embrace mass meetings, addresses, memorials, sermons from the pulpits, collection of funds and supplies, and the care of poor orphans. A number of prominent sons of America in the prime of life, aspiring to be classed among the friends of the Greeks — for to be a Philhellene in those heroic days was considered a great honor and a noble ambition of many highly educated men all over the world — followed the glorious example of Lord Byron, crossed the Atlantic, joined the Greek army and navy and fought shoulder to shoulder with the brave sons of Hellas. All of these underwent extreme sufferings and privations; some risked, others lost their lives, fighting heroically for freedom's sake in the land where freedom was born. The names of these valiant heroes have been engraven on the hearts of all the generations of Greece.

Lieutenant-General Jarvis, son of an American diplomat in Germany; Colonel Jonathan P. Miller, from Vermont; Henry A. V. Post, of Boston, Mass.; John R. Stuyvesant, of New York; Erswick Evans, from New Hampshire; William G. Washington; George Wilson and James Williams, of Baltimore; Dr. John D. Russ, a native of Massachusetts; and the famous Dr. Samuel Gridley Howe, of Boston, are the most prominent among a long list of Americans who risked and sacrificed their lives for the cause of freedom in Greece.

"Hellenic Independence and America's Contribution to the Cause"
By Harris J. Booras, L.L.B.
Pages 200-206



1829.] *Greek Revolution.* 107

"The successful accomplishment of this daring act completely established his fame; congratulations poured in upon him, and every Greek was proud of the name of Kanaris except Kanaris himself. He is by birth an Ipsariote, and had hitherto been known only by those immediately about him, who loved him for his mildness, and goodness of heart, and respected him for his sterling integrity. No one would ever divine the character of Kanaris from his personal appearance; he is about thirty-four years of age, of low stature, slender but well made; and his mild interesting countenance bespeaks rather feminine goodness of heart, than what he really possesses — a mind that knows no fear. He appears insensible to danger; and his resolutions, which might be easily altered by persuasion, are made stubborn by open opposition, and fresh obstacles are to him only inducements for fresh exertions. He loves his country with the sincere unostentatious love of a patriot, and he calmly and steadily continues to make every exertion for her good, in the conviction that he is doing only his duty. He boasts not the performance of that, of which the neglect would be a crime, and seems to look for no other reward than the proud consciousness of having materially contributed to his country's emancipation."

The mention of Ipsara as the birth-place of this illustrious man, tempts us to transcribe the entire account of the destruction of that happy island. It is not so generally known, and has never been so circumstantially related, as the ruin of Scio.

"The first object selected for destruction, was Psara, or Ipsara, a rocky islet, which appears like a speck on the surface of the Ægean; but which was the focus of an extensive commerce, carried on by its active and enterprising inhabitants, to every part of the world. Ipsara contained about 25,000 inhabitants, and it presented the best opportunity for the stranger to study the character of the modern Greeks, and admire the great degree of similarity which it has preserved to that of their glorious ancestry.

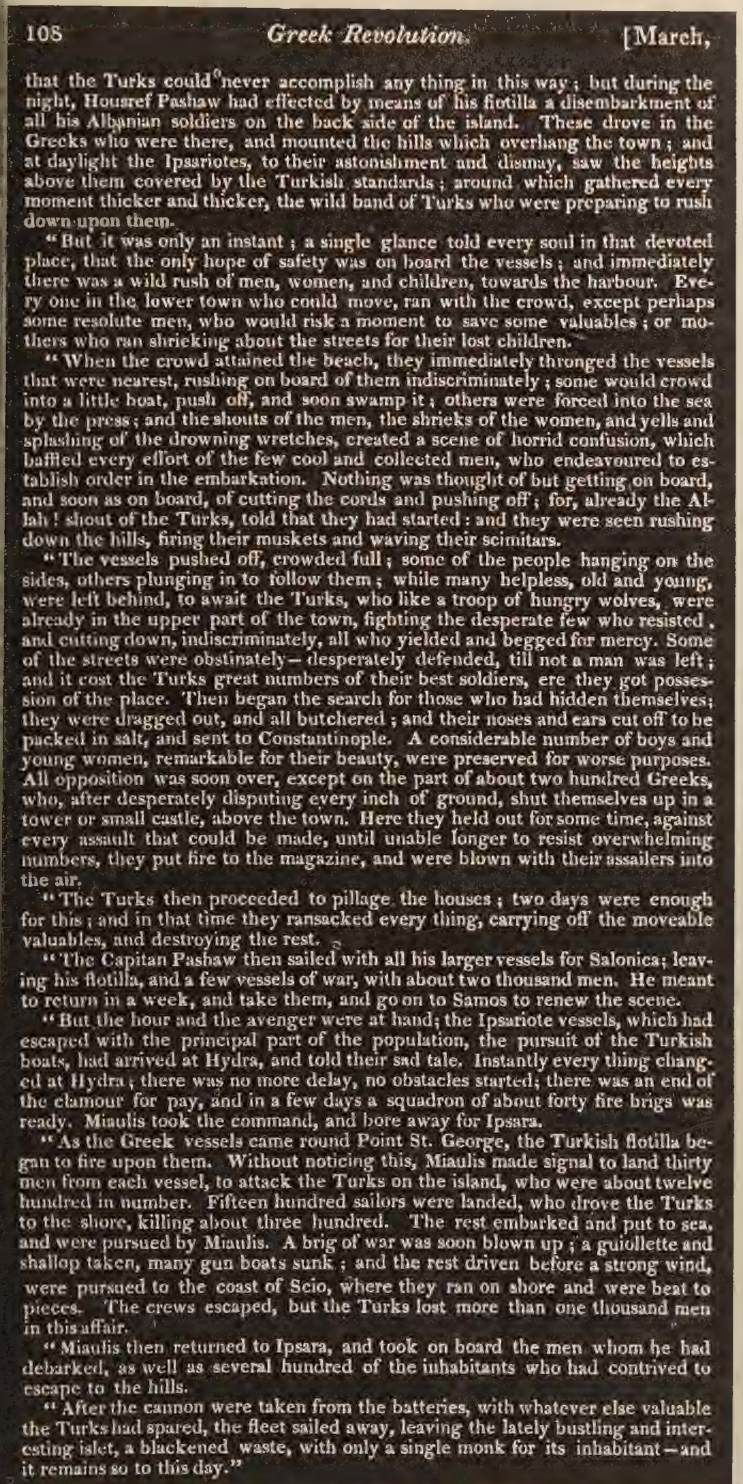
"'The Psarians are genuine Greeks, without any mixture of Turkish or Albanian blood. They have nothing in appearance or character which is not truly national. Ingenious, loquacious, lively to excess, active, enterprising, vapouring and disputatious. And I may add, I have never seen a population more abundant in beauty and intelligence of countenance, than that of Psara.' It was the third place in point of commercial importance in Greece; and its inhabitants were not inferior to those of Hydra and Spetzia in enterprise. In common with those Islands, it had enjoyed peculiar privileges under the Turkish dominion; no Turks lived upon it; and it was subject only to the annual payment of a tribute, and the supplying a quota of sailors for the Turkish fleet. The Ipsariotes pushed their commerce to every part of the Mediterranean, and their light *polacca* vessels were every where remarked for the grace of their models, their speed, and excellence in manœuvring. Many of the inhabitants had become rich; all were flourishing; and the well built houses, and continual bustle in its streets, gave signs of successful commerce. Ipsara had been one of the first islands to raise the standard of revolt, and it had always furnished a number of ships for the Greek fleet. Situated remotely from the centre of the revolution, and in the very track of the Turkish fleet, it had been considered as peculiarly in danger; and preparations had been made to defend it. But for three successive campaigns, the Capitan Pashaw had swept by it, without making any attempt upon it, and the inhabitants had relapsed into security; their miserable batteries were in no order; and they were listlessly smoking their pipes, or playing at cards in the Coffee-houses, when word was given from their telegraph, that the Turkish fleet was in sight, and steering for their island.

"Instantly all was bustle and confusion; some ran to the batteries to prop up the carriages, and load the rusty cannon; others buckled on their belts, and stuck into them their yataghans and pistols; others, fearful of the issue, began to prepare their vessels and boats for flight; while the women clasped their children closer to their bosoms, and retired to the inner apartments, as if to escape the danger by losing sight of it.

"The next morning the Turkish frigates and line-of-battle ships approached the town, and began a furious cannonade, which was briskly returned from the batteries; and the whole day was passed in cannonading, without much damage being suffered on either side. At night the Greeks began to feel at ease, sure

The above is a photostatic copy from the "American Quarterly Review." No. IX, March 1829, pp. 107-108.

INDEPENDENCE DAY



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that the Turks could never accomplish any thing in this way; but during the night, Housref Pashaw had effected by means of his flotilla a disembarkment of all his Albanian soldiers on the back side of the island. These drove in the Greeks who were there, and mounted the hills which overhang the town; and at daylight the Ipsariotes, to their astonishment and dismay, saw the heights above them covered by the Turkish standards; around which gathered every moment thicker and thicker, the wild band of Turks who were preparing to rush down upon them.

"But it was only an instant; a single glance told every soul in that devoted place, that the only hope of safety was on board the vessels; and immediately there was a wild rush of men, women, and children, towards the harbour. Every one in the lower town who could move, ran with the crowd, except perhaps some resolute men, who would risk a moment to save some valuables; or mothers who ran shrieking about the streets for their lost children.

"When the crowd attained the beach, they immediately thronged the vessels that were nearest, rushing on board of them indiscriminately; some would crowd into a little boat, push off, and soon swamp it; others were forced into the sea by the press; and the shouts of the men, the shrieks of the women, and yells and splashing of the drowning wretches, created a scene of horrid confusion, which baffled every effort of the few cool and collected men, who endeavoured to establish order in the embarkation. Nothing was thought of but getting on board, and soon as on board, of cutting the cords and pushing off; for, already the Allah! shout of the Turks, told that they had started: and they were seen rushing down the hills, firing their muskets and waving their scimitars.

"The vessels pushed off, crowded full; some of the people hanging on the sides, others plunging in to follow them; while many helpless, old and young, were left behind, to await the Turks, who like a troop of hungry wolves, were already in the upper part of the town, fighting the desperate few who resisted, and cutting down, indiscriminately, all who yielded and begged for mercy. Some of the streets were obstinately—desperately defended, till not a man was left; and it cost the Turks great numbers of their best soldiers, ere they got possession of the place. Then began the search for those who had hidden themselves; they were dragged out, and all butchered; and their noses and ears cut off to be packed in salt, and sent to Constantinople. A considerable number of boys and young women, remarkable for their beauty, were preserved for worse purposes. All opposition was soon over, except on the part of about two hundred Greeks, who, after desperately disputing every inch of ground, shut themselves up in a tower or small castle, above the town. Here they held out for some time, against every assault that could be made, until unable longer to resist overwhelming numbers, they put fire to the magazine, and were blown with their assailers into the air.

"The Turks then proceeded to pillage the houses; two days were enough for this; and in that time they ransacked every thing, carrying off the moveable valuables, and destroying the rest.

"The Capitan Pashaw then sailed with all his larger vessels for Salonica; leaving his flotilla, and a few vessels of war, with about two thousand men. He meant to return in a week, and take them, and go on to Samos to renew the scene.

"But the hour and the avenger were at hand; the Ipsariote vessels, which had escaped with the principal part of the population, the pursuit of the Turkish boats, had arrived at Hydra, and told their sad tale. Instantly every thing changed at Hydra; there was no more delay, no obstacles started; there was an end of the clamour for pay, and in a few days a squadron of about forty fire brigs was ready. Miaulis took the command, and bore away for Ipsara.

"As the Greek vessels came round Point St. George, the Turkish flotilla began to fire upon them. Without noticing this, Miaulis made signal to land thirty men from each vessel, to attack the Turks on the island, who were about twelve hundred in number. Fifteen hundred sailors were landed, who drove the Turks to the shore, killing about three hundred. The rest embarked and put to sea, and were pursued by Miaulis. A brig of war was soon blown up; a guiollette and shallop taken, many gun boats sunk; and the rest driven before a strong wind, were pursued to the coast of Scio, where they ran on shore and were beat to pieces. The crews escaped, but the Turks lost more than one thousand men in this affair.

"Miaulis then returned to Ipsara, and took on board the men whom he had debarked, as well as several hundred of the inhabitants who had contrived to escape to the hills.

"After the cannon were taken from the batteries, with whatever else valuable the Turks had spared, the fleet sailed away, leaving the lately bustling and interesting islet, a blackened waste, with only a single monk for its inhabitant—and it remains so to this day."

ΥΜΝΟΣ ΕΙΣ ΤΗΝ ΕΛΕΥΘΕΡΙΑΝ

Σὲ γνωρίζω ἀπὸ τὴν κόψη
Τοῦ σπαθιοῦ τὴν τρομερή,
Σὲ γνωρίζω ἀπὸ τὴν ὄψη
Ποὺ μὲ βιὰ μετράει τὴ γῆ.

'Απ' τὰ κόκκαλα βγαλμένη
Τῶν 'Ελλήνων τὰ ἱερά,
Καὶ σὰν πρῶτα ἀνδρειωμένη,
Χαῖρε, ὦ χαῖρε, 'Ελευθεριά.

Δ. Σολωμὸς

⊙

Η ΚΑΤΑΣΤΡΟΦΗ ΤΩΝ ΨΑΡΩΝ

Στῶν Ψαρῶν τὴν ὁλόμαυρη ράχη
Περπατώντας ἡ δόξα μονάχη
Μελετᾶ τὰ λαμπρὰ παλληκάρια
Καὶ στὴν κόμη στεφάνι φορεῖ
Γενομένο ἀπὸ λίγα χορτάρια
Ποὺ εἶχαν μείνει στὴν ἔρημη γῆ.

Δ. Σολωμὸς

⊙

«... 'Εσεῖς δὲ οἱ εὐσεβεῖς καὶ ὀρθόδοξοι χριστιανοὶ μένετε ἐν οἷς ἐμάθατε καὶ ἐγεννήθητε καὶ ἐνετράφητε καὶ ὅταν τὸ καλέσῃ ὁ καιρὸς καὶ ἡ χρεία, καὶ αὐτὸ τὸ αἷμα σας νὰ χύνετε, διὰ νὰ φυλάξετε τὴν πατροπαράδοτον πίστιν καὶ ὁμολογίαν σας...».

('Από τὸ Πατριαρχικὸ σιγίλλιο τοῦ 1583)

HOW TO PREPARE OURSELVES FOR HOLY COMMUNION

By Rev. P. KALLELIS
Jersey City, N. J.

A radiocast delivered on the program "The Voice of the Archdiocese" over the WBNX Station. Date: Sunday, February 6, 1955; time: 2:45 P.M.

WE ARE to receive Holy Communion. The priest calls "with reverence of God, with faith and with love draw near." What a sacred moment! The divine comes in contact with the human. What a gracious condescension and so loving an invitation! If we could only understand the great significance of this Sacrament, how well we would prepare to receive it. If Moses, the great servant of God, prepared an ark of incorruptible wood which he also covered with gold, so that he could protect the tables of the law, how should we prepare ourselves to receive the "Maker of the Law" and the Giver of Life"? If Solomon, the wise King of Israel, spent seven years to build the most magnificent temple so that he could set in it the ark of the Covenant, how much time ought we to spend in preparing the temple of our soul that we may receive the "Creator of Heaven and Earth," the Lord our God? If so much devotion and zeal was provoked by the mere sight of the ark of the covenant, what a great reverence and devotion ought to be preserved by us during the performance of the Sacrament, when receiving the most precious body and blood of Christ? St. Paul gives us a brief yet very inclusive answer. "Let a man examine himself, and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." (1 Cor. 11:28-29)

If we expect to live a normal and peaceful life, wishing to have peace of mind, we must difinitely free our conscience from any sense of guilt. We must cleanse our inner world. A free conscience, a forgiven soul are absolutely necessary for an effective communion. With a fever or certain sicknesses, we never sit at our table to eat. Likewise, when our conscience suffers, we should not approach the table of our Lord. Grudge, jealousy, hate, greed, evil desires, lies, accusations, deceptions, indifferences and anything that is classified under sin, compose a killing chain which corrupts the soul, just as destructively as cancer destroys the body. However, there is a way to fight sin. With earnest prayer, with fasting, with charitable acts, with a little sacrifice on our part, sin automatically is banished. "Where there is a will, there is a way." It goes without saying, that all of us like to have good relations with an important person, who could be useful to us sometime. Do we ever try to be in good relationship with God upon whom our whole being depends? If you could only be aware, my friends, of God's great love for you and of the nature of the sacred gift you are about to receive, you would not need any advice as to what preparation you would make, before you receive Holy Communion. How could anybody dare to receive superficially the precious body and blood of Christ without complete self-examination!

The Voice of the Archdiocese

Do not miss this weekly and educational program. The station is WBNX . . . on your radio dial at 2:45 P.M. every Sunday.

It is transformed into fire within those who approach the table of the Lord unworthily; those who receive it, just because it is the custom, and those who have no idea of the great importance of the Sacrament. They do not profit anything, but they do cause themselves eternal condemnation. It is true that God hates sin, but He loves the sinner. He does not judge us so much for our sins, although they block the flow of the grace of God, as for the manner in which we approach the Holy Cup. Make every possible effort, my friends, to prepare yourselves by a sincere repentance. Change your mind about your bitter and unhappy past. No matter how sinful you are, the Lord loves you indeed. He came to save sinners. He waits for you. "Come unto me all ye that labor and are heavy laden, and I will refresh you." (Matthew 11:28) "Take ye eat; this is my body which is given for you." (Matthew 26:26) "He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him." (St. John 6:56) What are you waiting for, my friend? Make up your mind now, tomorrow may be too late. Don't deprive yourself of such great spiritual satisfaction.

Make a conscientious and sincere confession and then, with humility, draw near the cup of life and salvation "with the reverence of God, faith and love." Amen.

"O God, the invisible creator of the world, how wonderfully dost Thou dispose of all things with Thine elect, to whom Thou offerest Thyself to be received in this Sacrament!" (Thomas A. Kempis)

Talks With Sunday School Teachers

By X. DIAMOND

"IN-SERVICE TRAINING" OF OUR SUNDAY SCHOOL TEACHERS

THE Central Sunday School Committee, in its second meeting on February 16, 1955, discussed the second serious problem of our Sunday Schools, i.e., the problem of satisfactory training of our Sunday School Teachers.

As it is known, this point constitutes the cornerstone of every educational effort. It has been correctly said that the teacher is the soul of the school. Accordingly, the soul of our Sunday School is the Sunday School teacher. Our Sunday School will be able to accomplish its objectives satisfactorily and reach its great destination only if our religious education is carried on by well-trained educational personnel.

Undoubtedly, Sunday School work presupposes several other requirements, such as deeply rooted and clear religious convictions, Christian character and life, devotion to our Greek Orthodox ideals, missionary zeal and enthusiasm, affectionate disposition towards the children, etc. However, all these characteristics cannot substitute the special training that is necessary for this task.

What is the situation in our Sunday Schools from this point of view? It is known, that our Sunday School education is carried on a voluntary basis. The promptness, the enthusiasm and the spirit of self-sacrifice of our Sunday School teachers are really very touching. This eager youth, permeated with our ideals, sacrifice precious time and great effort for this missionary task.

The voluntary basis in recruiting Sunday School personnel, however, excludes or bounds extremely the possibility of selecting teachers with special pre-service training. There are, undoubtedly, Sunday School teachers with special educational and psychological training, as well as religious education. These, however, are a very small percentage among the hundreds of our Sunday School workers. Moreover, we should not forget that the task of the Sunday School teacher is very subtle and difficult; subtle, because it is concerned with the most holy and sacred elements of our spiritual life; difficult, because it is not a routine job but is interwoven with the complicated problems of teaching young children. For this reason, there has been established, especially in this field, the "In-Service Training" program.

This was the main topic of discussion at the meeting of the Central Sunday School Committee. By proposal from the Director of the Sunday Schools the Committee adopted a broad program for the "in-service training" of our Sunday School personnel.

Here are mentioned a few of the measures which will gradually be put in effect:

1. **Preparation of a bibliography in connection with the Sunday School work.** The Sunday School Office will prepare and supply the Sunday School personnel with a list of the essential basic books for the Sunday School work. In this way the Sunday School teacher will be aware of what basic material he should study and refer to so that he may be able to acquire a general orientation and the necessary background for his task. Every Sunday School should be equipped with this bibliography.

2. **Publication of special teacher's manuals.** Most of the Sunday School teaching materials should be accompanied by teacher's manuals in which the Sunday School teacher will find all the information and instructions necessary for the preparation of his weekly lesson and its successful presentation to the class. Undoubtedly, this is a tremendous task but every effort will be made to afford this assistance to our Sunday School teachers.

3. **Sunday School page in the "Orthodox Observer."** This official magazine of the Greek Archdiocese has already initiated a special page dealing with Sunday School problems. This page began with the issue of January, 1955, and will continue to deal with topics of practical and theoretical nature. It is open to all Sunday School teachers who may wish to send in their contributions.

4. **Publication of a Sunday School Magazine.** The Sunday School Office will study the possibility and will make every effort to publish such a magazine with the aim to help our Sunday School teachers in their work.

5. **Organization of classes in the Greek language for the Sunday School teachers.** Every effort should be made so that these classes may be organized in as many communities as possible. Our Sunday School teachers attending these classes will be able to improve and enrich their knowledge of the Greek language, thus making it possible for them to understand the official language used in our worshiping and to perform their teaching in the classroom more effectively.

6. **Periodical Staff Conferences.** Aside from the regular weekly meetings of the Sunday School personnel

for the discussion of the next Sunday's lesson, there should take place periodical staff conferences for the purpose of discussing general problems of the community Sunday School.

7. **Organization of annual local and district conventions for Sunday School Teachers.** These conventions will help our Sunday School teachers to exchange their opinions and experiences and also give them the opportunity to discuss local and general Sunday School problems.

8. **The organization of Sunday School Seminars on a broad basis.** This last issue is considered one of the most important factors for the "in-service training" of our Sunday School teachers and the Central Sunday School Committee will discuss it further. In a later issue we will present to our Sunday School teachers and to all those responsible for the Sunday Schools the proposed plan for the organization of the Sunday School Seminars.

Due to the fact that the proposed plan for the organization of Sunday School Seminars needs time for further study, it cannot be put in effect before next year. Therefore, the Committee decided to organize the two-week summer Seminar again at St. Basil's Academy for this summer on the same basis as it has been conducted in the past two years.

It is recommended to the Sunday School teachers to avail themselves of this opportunity and they are kindly requested to send in their applications early.

We also recommend to all our Priests, as well as to all the Community Boards of Trustees to encourage their Sunday School teachers and facilitate matters for them so that they may be able to attend this Seminar. In this way the Community Sunday Schools can improve the quality and effectiveness of their work through well-trained Sunday School leaders and personnel.

ΟΙ ΧΑΙΡΕΤΙΣΜΟΙ

Ὑπὸ Αἰδεσ. ΔΗΜΗΤΡΙΟΥ Ν. ΤΡΙΑΝΤΑΦΥΛΛΗ
Chicago, Ill.

Θὰ μαζευθοῦμε καὶ τὸ χρόνο αὐτὸ κάτω ἀπὸ τοὺς θόλους τῶν Ἐκκλησιῶν γιὰ νὰ ψάλουμε τοὺς Χαιρετισμοὺς τῆς Παναγίας. Μὲ πόση λαχτάρα περιμένουμε αὐτὲς τὶς ἅγιες ἡμέρες! Μικροὶ καὶ μεγάλοι, νέοι καὶ γέροι, θὰ ἀνάψουμε ἕνα κερὶ στὴν εἰκόνα τῆς Ὑπερμάχου Στρατηγοῦ, θὰ γονατίσουμε εὐλαβικὰ μπροστὰ στὴν ἅγια της μορφή, θὰ ἀφήσουμε τὴν καρδιά μας νὰ ὑψωθῇ σὲ θερμὴ προσευχή: «Χαῖρε, Μητέρα τοῦ Θεοῦ καὶ δική μας Μητέρα. Χαῖρε Μαρία, ποὺ ἀξιώθηκες νὰ γεννήσῃς τὸν Χριστὸ καὶ Θεό μας, ὥστε νὰ σκορπισθῇ καὶ νὰ λάμψῃ παντοῦ ἡ χαρά. Χαῖρε Παναγία, πύλη τῆς σωτηρίας. Χαῖρε σύ, ποὺ εἶσαι τὸ καταφύγιο τῶν πονεμένων, τῶν ὀρφανῶν καὶ τῶν δυστυχισμένων.»

* * *

Ἡ Παναγία εἶναι τὸ καταφύγιο, ποὺ τρέχουν οἱ πονεμένοι. Εἶναι τὸ γλυκὺ ἐκεῖνο πρόσωπο, στὸ ὁποῖο στρέφονται αἱ σκέψεις μας καὶ οἱ πόθοι μας. Στὴν Παναγία στέλνει θερμὴ προσευχὴ ὁ πονεμένος ἄνθρωπος. Ὅταν τὰ βάσανα τῆς ζωῆς καὶ οἱ πίκρες καὶ τὰ φαρμάκια μᾶς περικυκλώνουν, στὴν Παναγία σηκώνουμε τὰ μάτια μας καὶ ζητοῦμε τὴν βοήθειά της. Ἡ χήρα καὶ τὸ ὀρφανὸ τὴν Παναγία παρακαλοῦν καὶ ἱκετεύουν. Στὸν πόλεμον καὶ τὴν καταστροφή, αὐτὴ παρακαλοῦμε νὰ στείλῃ πίσω τὰ παιδιά μας.

Πόσοι ἀπὸ μᾶς δὲν ἀνάψαμε λαμπάδες στὴν χάρι της, καὶ πόσοι πάλι δὲν ξενυχτίσαμε κλαίοντας καὶ παρακαλῶντας νὰ φυλάξῃ τὰ παιδιά μας, τοὺς ἄνδρες μας, τοὺς γνωστούς μας, γιὰ νὰ μὴ πάθουν κανένα κακὸ καὶ νὰ γυρίσουν πάλι στὴν ἀγκαλιά μας.

* * *

Στὴν ὥρα τῶν Χαιρετισμῶν ἂς ἀνοίξουμε τὸ χρόνο αὐτὸ τὶς καρδιές μας στὴν Βασίλισσα τοῦ πόνου. Ἂς τὴν παρακαλέσουμε γιὰ τὴν εἰρήνη τοῦ κόσμου. Μαῦρα σύννεφα φαίνονται στὸν ὁρίζοντα. Μᾶς προειδοποιοῦν γιὰ ἕνα ἄγριο πόλεμο, πού, ἂν γίνῃ, θὰ σωριάσῃ κάτω ὅ,τι εἶναι ὀρθὸ καὶ θὰ μεταβάλῃ τὴν γῆ σὲ κόλασι. Ἄγριος ἀέρας φυσάει ἀπὸ τὸ βορρᾶ καὶ προσπαθεῖ νὰ μᾶς μεταδώσῃ τὸ μικρόβιο τοῦ Κομμουνισμοῦ. Ζοῦμε σὲ μιὰ κρίσιμη ἐποχή, γεμάτη φόβους καὶ ὑποψίες.

Γι' αὐτό, λοιπόν, μπροστὰ στὴν εἰκόνα τῆς Μητέρας τοῦ Θεοῦ καὶ δικῆς μας ὁλόγλυκειας Μητέρας, ἂς γονατίσουμε εὐλαβικὰ καὶ μὲ δάκρυα στὰ μάτια. Ἂς τὴν παρακαλέσουμε νὰ μεσιτεύσῃ στὸν Υἱό της, νὰ στείλῃ τὴν εὐλογία Του στὸν κόσμο, γιὰ νὰ πάψουν οἱ πόλεμοι καὶ οἱ καταστροφές, νὰ φύγουν τὰ μαῦρα σύννεφα ἀπὸ τὸν οὐρανό, νὰ φωτίσῃ τὸν νοῦ τῶν ἀρχηγῶν τοῦ κόσμου, γιὰ νὰ μπορέσουν ἔτσι νὰ ὁδηγήσουν τὴν ἀνθρωπότητα στὴν πολυπόθητη εἰρήνη, γιὰ μιὰ παντοτεινὴ πρόοδο καὶ εὐτυχία.

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EDUCATION

THE NEW FORCES

By PHILIPPE D. EMMANUEL

THE READERS of this page, which deals with the fundamentals of our education, will be very interested, I am sure, to take note of an encouraging letter that I received from Mr. Theodore J. George, Vice-Principal of North Point Junior High School in Dundalk, Md., and Chairman of the Greek School Committee of Baltimore, Maryland.

I was glad to meet Mr. George, as well as some other American educators of Greek descent, at a gathering in Baltimore where I was invited to give a lecture upon the problems of the Greek education in this country. As all of us there had the same intellectual and educational interests, we did not fail to grasp the opportunity to extend our discussion on some aspects of the contemporary American education in relation to the objectives and programs of the special education offered to our youth by the Greek Community School. This discussion was very enlightening for me. Indeed, I was pleased to learn that this group of educators are dealing with our special educational problems with deep knowledge and competence.

Some of the general conclusions derived from that discussion are, in brief, the following: (a) American education today endeavors, aside of all its other objectives, to train citizens capable of understanding and deriving inspirations and power from past and present cultures and of speaking as many foreign languages as possible. (b) The United States, in her present position as the greatest power in the world, tries diligently to enrich and strengthen her spiritual and intellectual life by encouraging the study of the language, the history and life of other dynamic nations. Amongst these, Greece, obviously, has a prominent place. (c) Due to their unique ethnic heritage, the American citizens of Greek descent are indebted with the cultural mission of preserving and perpetuating this heritage for the common good of all. (d) Greek education, which takes place within the frames of the Greek-American community, not only does it not contradict the fundamental principles of the American education, but on the contrary, is a beneficial completion of the education that the public school offers to our youth.

But how can this educational and cultural endeavor of the American Hellenism produce ripe fruits? And which are the very means and factors that can support the Greek-American school? I don't intend to deal with these problems here. I would simply like to emphasize once more the very fact that the American educators of Greek descent are challenged to play a decisive role for the growth and development of the Greek education here in America. Their experience, vision and enthusiasm consist of something deeply needed. And if we are to judge from the inspirations and the work done by the able and promising group in Baltimore — as this work is clearly reflected in the following letter from Mr. George — we have every reason to be optimistic. Bearing this in mind, we salute the new invaluable force with great hope.

Dear Mr. Emmanuel,

Thanks so much for your letter of encouragement. It means a great deal to us to know how you of the Academy feel about what we are doing here in Baltimore.

As I said in my previous letter, we have just begun.

Our School Committee presented the report of recommendations to the Community Board of Trustees, who received the report with much enthusiasm. We have even been given an appropriation to carry out some of our projected plans. The appropriation is not large, but enough to get us started.

The School Committee is made up of myself as Chairman, Miss Katherine Flezanis, and Mr. Anthony Konstant. Miss Flezanis is a first grade teacher in Baltimore City and a specialist in primary education. She does much experimental work in her school, and often teaches demonstration lessons for primary teachers throughout the city of Baltimore. I am Vice-Principal of the above school in Baltimore County.

At present, we are engaged in an inquiry into teachers' contracts, with a view of setting up some provisions for tenure for our Greek school teachers. We have also set up a curriculum workshop (headed by Miss Flezanis), and the workshop committee is preparing a series of three pre-primers for the use in our "Prep Classes" (We have two "Prep Classes" in our Community school). The first pre-primer is almost completed, and there are two more to do, we hope before June. Then, we want to start on a primer and reader for the First Grade. Miss Mary Perentesis, a public school art teacher, is doing the illustrations, and Miss Mary Tavlarides is helping with the Greek. Miss Flezanis is contributing her valuable store of professional information. We have secured the promise of and consultant help needed from the Scott-Foreman Publishing Co. We are looking for a publisher!

I am enclosing four copies of our new report card we devised for use in our community Greek school. We are interested in your reactions.

Our Sunday School is progressing, too. We have three more recruits for teachers, making our staff 29 strong.

(Continued on page 74)

ΑΜΕΡΙΚΑΝΟΙ ΚΑΘΗΓΗΤΑΙ ΔΙΔΑΣΚΟΥΝ ΤΗΝ ΑΓΓΛΙΚΗΝ ΕΝ ΕΛΛΑΔΙ

Ὑπὸ ΑΝΔΡΕΟΥ ΑΘ. ΚΟΠΑΝ (ΚΟΠΑΝΙΤΣΑΝΟΥ)
Διευθυντοῦ Ἑλληνοαμερικανικοῦ Σχολείου «Κοραῆς»
Chicago, Illinois

Δημοσιεύομεν εὐχαρίστως τὸ κατωτέρω ἄρθρον. Ὁ Ἑλληνοαμερικανὸς συγγραφεύς του Α. Κόπαν, Διευθυντὴς τοῦ Ἑλληνοαμερικανικοῦ Σχολείου «Κοραῆς» τῆς ἐν Σικάγῳ Κοινότητος «Ἁγίων Κωνσταντίνου καὶ Ἑλένης», ἐστάλη εἰς τὴν Ἑλλάδα ὑπὸ τοῦ «Ἀμερικανικοῦ Ἐκπαιδευτικοῦ Ἱδρύματος Ἑλλάδος», γνωστοῦ ὡς Φουλμπράϊτ, ὡς μέλος μιᾶς ὁμάδος ἐξ ὀκτὼ Ἀμερικανῶν Καθηγητῶν. Ἀποστολὴ τῆς ὁμάδος ἦτο νὰ διδάξουν εἰς τοὺς Ἕλληνας μαθητὰς τὴν Ἀγγλικὴν γλῶσσαν καὶ διὰ τοῦ τρόπου αὐτοῦ νὰ ὑποβοηθήσουν τὸ ἔργον τῆς ἀλληλογνωριμίας καὶ βαθυτέρας ἐκτιμήσεως μεταξὺ τοῦ Ἑλληνικοῦ καὶ Ἀμερικανικοῦ λαοῦ. Ὁ Κος Α. Κόπαν εἰς τὸ ἐνδιαφέρον τοῦτο ἄρθρον δίδει μίαν ζωντανὴν εἰκόνα τοῦ ἐπιτελεσθέντος καὶ ἐπιτελουμένου ὑπὸ τῶν συναδέλφων του ἔργου, τῶν ἀντιμετωπιζομένων δυσχερειῶν καὶ τῶν ἀγαθῶν ἀποτελεσμάτων του.

ΤΟΝ ΟΚΤΩΒΡΙΟΝ τοῦ ἔτους 1953, ὀκτὼ Ἀμερικανοὶ καθηγηταὶ διωρίσθησαν εἰς Ἑλληνικὰ Γυμνάσια καὶ ἤρχισαν νὰ διδάσκουν τὴν Ἀγγλικὴν Γλῶσσαν. Ἡ ἁπλῆ αὐτὴ πρᾶξις δὲν θὰ ἦτο ἀξία συζητήσεως, ἐὰν δὲν ἐπρόκειτο περὶ μιᾶς ἀσυνήθους καταστάσεως, τὴν ὁποίαν ἔπρεπε νὰ ἀντιμετωπίσουν οἱ καθηγηταὶ αὐτοί. Οἱ περισσότεροι ἐξ αὐτῶν δὲν ἐγνώριζον τὴν Ἑλληνικὴν γλῶσσαν καὶ οὐδεὶς ἐκ τῶν μαθητῶν ἐγνώριζεν τὴν Ἀγγλικήν.

Οὕτω ἤρχισεν ἡ πραγματοποίησις τοῦ πλέον φιλοδόξου προγράμματος διδασκαλίας γλώσσης, τὸ ὁποῖον υἱοθετήθη ποτὲ ὑπὸ μιᾶς Ἀμερικανικῆς Κυβερνητικῆς ὑπηρεσίας ἐπιπέδου μέσης ἐκπαιδεύσεως.

Ὑπὸ τὴν προστασίαν τοῦ «Ἀμερικανικοῦ Ἐκπαιδευτικοῦ Ἱδρύματος Ἑλλάδος ἢ Φουλμπράϊτ», οἱ ὀκτὼ καθηγηταὶ Ἀγγλικῆς ἐκρίθησαν ἄξιοι νὰ διδάξουν εἰς πρωτευούσας Νομῶν τῆς Ἑλλάδος. Ὁ σκοπὸς τοῦ προγράμματος ἀπέβλεπεν εἰς δύο σημεῖα: α) Νὰ ἱκανοποιήσῃ τὴν μεγάλην ζήτησιν διὰ τὴν ἐκμάθησιν τῆς Ἀγγλικῆς γλώσσης ἐκ μέρους μεγάλου ἀριθμοῦ Ἑλληνοπαίδων, καὶ β) Νὰ βοηθήσῃ εἰς μίαν καλυτέραν Ἑλληνο-Ἀμερικανικὴν κατανόησιν.

Σήμερα, ὕστερα ἀπὸ ἓν καὶ πλέον ἔτος, οἱ Ἀμερικανοὶ καὶ Ἕλληνες νέοι καὶ νεάνιδες συμφωνοῦν, ὅτι τὸ πρόγραμμα ἐσημείωσε μεγαλυτέραν ἐπιτυχίαν ἀπὸ ἐκείνην, τὴν ὁποίαν θά ἠμποροῦσαν ποτὲ νὰ ἐλπίσουν. Οἱ σπουδασταὶ ἔδειξαν περισσότερον ἐνθουσιασμόν, ἀπὸ τὸν ἐνθουσιασμὸν ποὺ θὰ ἐδείκνυε μία ὁμὰς ἀπὸ ἐνθουσιώδεις Ἀμερικανοὺς φοιτητάς, ποὺ παρακολουθοῦν ἕνα Πανεπιστημιακὸν Φοὺτ—μπώλλ μάτς. Ὁ ἐνθουσιασμὸς αὐτὸς ἔπεισε τοὺς Ἀμερικανοὺς διδασκάλους ὅτι δὲν εἶναι ἀνάγκη νὰ ὑπάρχῃ ἕνα συγχρονισμένο κτίριο—μὲ ὅλες τὶς πόρτες καὶ τὰ παράθυρα ἄψογα—ἢ οἱοσδήποτε ἄλλος ἐξοπλισμὸς ἐκτὸς ἀπὸ ἕνα μαυροπίνακα, ἐπὶ τοῦ ὁποίου νὰ γίνεται ἡ διδασκαλία. Τὸ ρητὸν «ὅπου ὑπάρχει θέλησις ὑπάρχει καὶ διέξοδος», ποτὲ ἄλλοτε δὲν εἶχε καλυτέραν ἐφαρμογήν.

Ἡ ἀπ' εὐθείας Μέθοδος

Αὐτὸ ὅμως δὲν ἐξηγεῖ τὸ ἐρώτημα, πῶς οἱ νεαροὶ μαθηταὶ ἔμαθον νὰ ὁμιλοῦν, νὰ διαβάζουν καὶ νὰ γράφουν. Τὴν ἐξήγησιν αὐτὴν τὴν δίδει ἡ «Ἀπ' εὐθείας Μέθοδος», ἡ μέθοδος δηλαδὴ τῆς διδασκαλίας τῆς γλώσσης, κατὰ τὴν ὁποίαν ὑποβοηθεῖται ὁ σπουδαστὴς νὰ μάθῃ συνδέοντας τὴν Ἀγγλικὴν λέξιν μὲ συγκεκριμένα ἀντικείμενα καὶ καταστάσεις. Μόνον ἡ Ἀγγλικὴ ὡμιλεῖτο. (Δὲν ὑπῆρξε κίνδυνος νὰ παραβιασθῇ ὁ κανὼν αὐτὸς ἀπὸ τοὺς καθηγητάς). Τὸ μάθημα ἤρχιζεν μὲ τὴν ταπεινὴν ἐρώτησιν καὶ ἀπάντησιν: —Τί εἶναι αὐτό; —Αὐτὸ εἶναι ἕνα βιβλίον, ἢ ὅ,τι ἄλλο ἐρωτοῦσε ὁ καθηγητὴς δεικνύοντάς το συγχρόνως. Τὴν ἀπάντησιν ἐπανελάμβανον οἱ μαθηταὶ (ἡλικίας 12—20 ἐτῶν) κρατοῦντες τὸ βιβλίον εἰς χεῖρας ἢ δεικνύοντες τὸ ἀντικείμενον. Οὕτω ἐπλούτιζον καταπληκτικὰ τὸ λεξιλόγιόν τους.

ΜΑΘΗΜΑ ΑΓΓΛΙΚΗΣ ΕΝ ΥΠΑΙΘΡΩ
Μετὰ ἀπὸ τὸν σεισμὸν τῆς 30ῆς Μαΐου, 1954.

Κατόπιν ὀλίγων ἑβδομάδων ἐφαρογῆς τῶν ἀσκήσεων διὰ τῆς ἀπ' ὐθείας μεθόδου (τρεῖς ὥρες περίπου ιδασκαλίας τὴν ἑβδομάδα), οἱ σπουασταὶ ἐκρίθησαν ὅτι εἶναι εἰς θέσιν ὰ διδαχθοῦν διὰ τοῦ βιβλίου—Βιβλί-ν Βασικῆς Ἀγγλικῆς. Ἡ Ἀγγλικὴ ι' Εἰκόνων. Ἐν συνδυασμῷ μὲ τὸ ιβλίον αὐτὸ οἱ καθηγηταὶ ἐχρησιμοοίησαν εἰκόνες καὶ ἄλλα προχείρως τοιμασθέντα ὀπτικὰ μέσα.

Πρὶν ἀκόμη γνωσθῇ τελείως ἡ ἐιτυχία τοῦ Προγράμματος, ἡ Ἑλληικὴ Κυβέρνησις ἀνεγνώρισεν ἐπισήως τὴν σπουδαιότητα τῆς Ἀγλικῆς διδασκαλίας. Διὰ τὸν λόγον οὗτον ἐψηφίσθη Νόμος, διὰ τοῦ ὁοίου ἡ διδασκαλία τῆς Ἀγγλικῆς λώσσης εἰς τὰ Γυμνάσια καθίστατο ποχρεωτική. Δυστυχῶς ὅμως ἡ μεάλη ἔλλειψις διδασκάλων κατεχόων τὰ ἀνάλογα προσόντα ἠμπόδισεν αὶ θὰ ἐμποδίσῃ ἐπί τινα χρόνον ὴν ἐφαρμογὴν τοῦ ὡς ἄνω Νόμου.

Αἱ Δυσκολίαι

Ἐὰν οἱ Ἀμερικανοὶ τοῦ Προγράματος Φουλμπράϊτ ἐγνώριζαν τὰ ἐμόδια καὶ τὰς δυσκολίας, τὰς ὁποίας ντιμετώπισαν ἐκεῖνο τὸ φθινόπωρον, θὰ συμφωνοῦσαν ὅτι θὰ ἔπρεπε ὰ ἀρνηθοῦν νὰ δεχθοῦν τὸν διορισμόν τους.

Ἕνα περίπλοκον, ἐπὶ παραδείγμαι, πρόβλημα ἦτο τὸ πρόβλημα τῆς νεπαρκοῦς Ἑλληνικῆς Διοικητικῆς Ἐπικοινωνίας. Πολλοὶ καθηγηταὶ ἔρθανον στὰ σχολεῖα των καὶ ἐκεῖ πληροφοροῦντο ὅτι τὸ Ὑπουργεῖον Παιδείας δὲν εἶχεν εἰδοποιήσει τὰς χολικὰς ἀρχάς, οὔτε περὶ τοῦ διορισμοῦ των, οὔτε περὶ τοῦ προγράματος. Εἰς τὰς περιπτώσεις ταύτας οἱ ἐν λόγῳ Καθηγηταί, χωρὶς νὰ ἀναμένουν τὴν ἀλληλογραφίαν τοῦ Ὑπουργείου, ἤρχιζον τὰ μαθήματά των. Οἱ Ἕλληνες διδάσκαλοι, ἐνθουσιασμένοι καὶ ὑπερήφανοι, διότι εἶχον ὡς συνάδελφον ἕνα Ἀμερικανόν, τὸν βοήθουν μὲ κάθε δυνατὸν τρόπον. Ἕνας ἢ δύο ἐκ τῶν καθηγητῶν συνήθως ἐγνώριζον νὰ ὁμιλοῦν τὴν Ἀγλικὴν ἢ Γαλλικὴν γλῶσσαν. Οὗτοι

ΤΟ ΚΤΙΡΙΟΝ ΤΟΥ ΓΥΜΝΑΣΙΟΥ ΘΗΛΕΩΝ ΒΟΛΟΥ

ἐβοήθησαν εἰς τὴν τακτοποίησιν τῶν προγραμμάτων καὶ μαθημάτων.

Εἰς τὴν κατάρτισιν τοῦ προγράμματος ὑπῆρξαν ἐπίσης δυσκολίαι, διότι κάθε μαθητὴς ἢ μαθήτρια ἤθελε νὰ παρακολουθήσῃ μαθήματα Ἀγλικῆς. Παρουσιάσθησαν ἀκόμη καὶ ἄλλαι περιπλοκαί, κατόπιν μάλιστα μιᾶς ἐντολῆς τοῦ Ἱδρύματος Φουλμπράϊτ, ὅτι ὁ ἀριθμὸς τῶν ἐγγραφομένων εἰς τὸ μάθημα τοῦτο δὲν ἔπρεπε νὰ ὑπερβαίνῃ τοὺς 30. (Ἐνῷ ὁ ἀριθμὸς τῶν ἐγγραφῶν εἰς κάθε τάξιν τοῦ Γυμνασίου ἀνέρχεται εἰς 75 περίπου).

Ἀφοῦ ἀρκετὸν καιρὸν ἀπερρόφησεν ἡ σύνταξις τῶν προγραμμάτων, τὸ «πείραμα» ἤρχισε. Ἔτσι οἱ Ἀμερικανοὶ καθηγηταὶ εὑρέθησαν μέσα εἰς κτίρια, τῶν ὁποίων ἡ ἡλικία ἐκυμαίνετο ἀπὸ 15 μέχρι 150 ἐτῶν. Τὰ δωμάτια ἦσαν μικρά, χωρὶς θέρμανσιν καὶ ὡς ἐπὶ τὸ πλεῖστον χωρὶς καμμίαν ἄλλην ἐπίπλωσιν ἐκτὸς ἀπὸ σειρὰς μὴ ἀναπαυτικῶν θρανίων, μίαν ἕδραν διδασκάλου μετὰ καθίσματος καὶ ἕνα φορητὸν ξύλινον μαυροπίνακα. Τὴν κατάστασιν ἐχειροτέρευε καὶ ἡ ὑπὸ τοῦ Ἑλληνικοῦ στρατοῦ χρησιμοποίησις τμημάτων τῶν σχολικῶν κτιρίων.

Ἡ Εἴσοδος τοῦ Γυμνασιάρχου καὶ Καθηγητῶν

Τὸ κτύπημα τοῦ κώδωνος, μὲ τὸ ὁποῖον ἀναγγέλλεται ἡ εἴσοδος τοῦ Γυμνασιάρχου καὶ τῶν καθηγητῶν εἰς τὴν τάξιν, σοῦ ἐνεθύμιζε τὸν κώδωνα, τὸν ὁποῖον καὶ πρὸ 30 ἐτῶν ἐχρησιμοποίουν διὰ τὸν ἴδιον σκοπόν, ὅστις ἔκαμνε τοὺς μαθητὰς νὰ τρέχουν προτροπάδην νὰ μποῦν εἰς τὴν τάξιν συνωστιζόμενοι τρεῖς-τρεῖς εἰς τὰ κατάμαυρα θρανία. Μὲ βεβιασμένα γέλοια καὶ ὁμιλοῦντες χαμηλοφώνως ἐγέμιζον τὸ ξεθωριασμένο δωμάτιο, μέχρι τῆς εἰσόδου τοῦ Γυμνασιάρχου, ἢ οἰκείου καθηγητοῦ, ὁπότε ἀμέσως ἐπεκράτει σιωπή. Κάθε μαθητὴς ἐστέκετο ὄρθιος, ὁσάκις ἐδίδοντο συστάσεις καὶ ὁδηγίαι εἰς τὴν Ἑλληνικὴν γλῶσσαν. Μόλις αἱ διατυπώσεις ἐτελείωναν, ἤρχιζεν ἡ διδασκαλία. Πολὺ γρήγορα οἱ Ἀμερικανοὶ διεπίστωναν τὴν ἀνυπομονησίαν κάθε σπουδαστοῦ νὰ εἴπῃ τὸ μάθημά του. Ταὐτοχρόνως ὅμως καὶ ὁ κάθε μαθητὴς ἀνεκάλυπτεν ὅτι «Ὁ Ἀμερικανὸς Καθηγητὴς» δὲν χρησιμοποιοῦσε τὴν σιδηρᾶν πειθαρχίαν, ποὺ εἶναι τόσον χαρακτηριστικὴ εἰς τὸ Γερμανικὸν σύστημα ἐκπαιδεύσεως, ποὺ εἶχεν υἱοθετηθῇ εἰς τὰ Ἐθνικὰ Σχολεῖα πρὸ ἡμίσεος αἰῶνος. Βεβαίως ἠγέρθησαν ὡρισμένα ζητήματα ἀγωγῆς· ὅταν ὅμως οἱ Ἀμερικανοὶ ἔδειξαν τὴν ἰδίαν μὲ τοὺς Ἕλληνας συναδέλφους των τόλμην διὰ τὴν ἐκδίωξιν παντὸς δυστρόπου μα-

θητοῦ, τότε οἱ μαθηταὶ κατενόησαν ὅτι πρέπει νὰ πειθαρχήσουν.

Ἀλλὰ γιὰ ὅλα τὰ προβλήματα καὶ ἐμπόδια, ποὺ παρουσιάζοντο λόγῳ τῆς διαφορᾶς τῆς γλώσσης, οἱ καθηγηταὶ καὶ οἱ σπουδασταὶ κατώρθωναν νὰ βρίσκουν τὴν λύσιν. Πρὸς μεγάλην δὲ ἔκπληξιν τῶν Ἑλλήνων συναδέλφων των, οἱ Ἀμερικανοὶ ἐπωμίσθησαν ἕνα πλῆρες φορτίον 24 ὡρῶν ἑβδομαδιαίως διδασκαλίας, τὸ ὁποῖον ἀποτελεῖ τὸ ἀνώτατον ὅριον, τὸ ὁποῖον ζητεῖται ἀπὸ ὅλους τοὺς καθηγητάς. Λόγῳ τῆς μεγάλης λαϊκῆς ζητήσεως Ἀγγλικῆς διδασκαλίας, οἱ Φουλμπράϊτερς κατεκλύσθησαν ἀπὸ αἰτήσεις διὰ παραδόσεις ἰδιωτικῶν μαθημάτων.

Τὰς αἰτήσεις αὐτὰς οἱ καθηγηταὶ τὰς ἀπέρριπτον δι' εὐγενικοῦ τρόπου, συνιστῶντες εἰς τοὺς μαθητὰς νὰ ἐγγραφοῦν εἰς τὰς πολυαρίθμους τάξεις Ἑλλήνων διδασκάλων τῆς ἀγγλικῆς ἢ εἰς κάποιο ἐν λειτουργίᾳ Ἀμερικανικὸν Μορφωτικὸν Ἵδρυμα. Ἀλλὰ ἡ πίεσις ἐξηκολούθει καὶ οἱ περισσότεροι Ἀμερικανοὶ ἤρχισαν νὰ παραδίδουν ἀρκετὰ ἰδιωτικὰ μαθήματα καθ' ἑβδομάδα δωρεάν.

Μία τελευταία στατιστικὴ ἀπεκάλυψεν, ὅτι ὁ μέσος ὅρος διδασκαλίας ἦτο 28 ὧραι καθ' ἑβδομάδα διανεμόμεναι εἰς ἓξ ἡμέρας, διὰ μαθήματα παραδιδόμενα ἀπὸ τῆς 8ης πρωϊνῆς μέχρι τῆς 9ης νυκτερινῆς ὥρας.

Μία Σύγκρισις

Ἐὰν ὅμως οἱ Ἀμερικανοὶ τοῦ ἱδρύματος Φουλμπράϊτ ἐθεωροῦσαν τοῦτο κουραστικόν, τί ἔπρεπε νὰ λέγουν οἱ Ἕλληνες συνάδελφοί των; Διότι, ἂν καὶ οἱ Ἕλληνες καθηγηταὶ ἐξοδεύουν τέσσαρα ἢ ἓξ ἔτη διὰ σπουδάς, εἴτε ἐν τῷ Πανεπιστημίῳ Ἀθηνῶν, εἴτε ἐν τῷ Πανεπιστημίῳ Θεσσαλονίκης, ἐν τούτοις οὗτοι εὑρίσκονται εἰς τὴν χαμηλοτέραν βαθμίδα τῆς οἰκονομικῆς κλίμακος τοῦ ἐπαγγελματικοῦ κόσμου.

Ὁ ἀρχικὸς μισθὸς τῶν καθηγητῶν εἰς Σχολὰς Μέσης Ἐκπαιδεύσεως ἀνέρχεται εἰς 60 περίπου δολλάρια τὸν μῆνα διὰ πλῆρες πρόγραμμα διδασκαλίας. Οἱ ἀνώτεροι μισθοὶ φθάνουν μετὰ δεκατριετῆ ὑπηρεσίαν τὰ 125 περίπου δολλάρια κατὰ μῆνα. Μετὰ εἰκοσιπενταετῆ ὑπηρεσίαν οἱ καθηγηταὶ δύνανται νὰ ἀποσυρθοῦν τῆς ἐργασίας, λαμβάνοντες σύνταξιν ἰσοδύναμον πρὸς τὰ 75 τοῖς ἑκατὸν τοῦ ἀνωτάτου μισθοῦ των, μετὰ δὲ 35 ἐτῶν ἐξάσκησιν τῆς ὑπηρεσίας των δύνανται νὰ ἀποσυρθοῦν, λαμβάνοντες ὡς σύνταξιν ὁλόκληρον τὸν μισθόν, τὸν ὁποῖον ἐλάμβανον καὶ ἐν ἐνεργείᾳ.

Οἱ ὅροι ἐργασίας ὑπαγορεύουν τὴν ἑξαήμερον καθ' ἑβδομάδα διδασκαλίαν εἰς τάξεις, αἱ ὁποῖαι περιλαμβάνουν 75 μαθητὰς κατὰ μέσον ὅρον. Ἓν ἄλλο ζήτημα, τὸ ὁποῖον περιπλέκει ἀκόμη περισσότερον τὸ πρᾶγμα εἶναι ὅτι ἡ ἔλλειψις καθηγητῶν ἐπιβάλλει, ὅπως ἕκαστος καθηγητὴς διδάσκῃ τέσσαρα ἢ πέντε διάφορα θέματα. Τοιουτοτρόπως ὁλόκληρος ὁ ὑπὸ τὴν εὐθύνην του μαθητικὸς ἀριθμὸς φθάνει τοὺς 600 περίπου σπουδαστάς, οἱ ὁποῖοι εἶναι ἐγγεγραμμένοι εἰς ὀκτὼ ἢ ἐννέα τάξεις.

Ἐὰν λάβῃ τις ὑπ' ὄψιν τοὺς μισθοὺς αὐτοὺς καὶ τοὺς ὅρους ἐργασίας καὶ τοὺς συσχετίσῃ μὲ τὴν ἐπικίνδυνον οἰκονομίαν τῆς Ἑλλάδος, μίαν οἰκονομίαν, ἥτις ἐξησφάλισεν διὰ τὸν λαὸν αὐτὸν τὸ ὑψηλότερον μὲν κόστος ζωῆς, ἀλλὰ καὶ τὸ χαμηλότερον ἐπίπεδον ζωῆς ἐν συγκρίσει πρὸς οἱανδήποτε ἄλλην Εὐρωπαϊκὴν χώραν, δὲν πρέπει νὰ ἐκπλαγῇ μὲ τὸ γεγονὸς ὅτι εἶναι πολὺ ὀλίγοι ἐκεῖνοι, οἱ ὁποῖοι κατέχονται ἀπὸ τὴν ἐπιθυμίαν νὰ διδάξουν. Ὁ μόνος τρόπος, μὲ τὸν ὁποῖον οἱ περισσότεροι καθηγηταὶ κατορθώνουν «νὰ τὰ βγάλουν πέρα», κατὰ τὴν κοινὴν ἔκφρασιν, εἶναι αἱ παραδόσεις ἰδιωτικῶν μαθημάτων, διὰ τὰ ὁποῖα ὑπάρχει μεγάλη ζήτησις. Ἀλλὰ ὑπάρχουν καὶ τὰ ἔκτακτα ἐμπόδια τοῦ ἐπαγγέλματος, τὰ ὁποῖα προέρχονται ἀπὸ τὸν αὐστηρὸν ἐθνικὸν Κυβερνητικὸν ἔλεγχον ὅλων τῶν Σχολῶν, δημοσίων καὶ ἰδιωτικῶν.

Τὰ πάντα ρυθμίζονται κατὰ τοιοῦτον τρόπον, ὥστε πᾶσα πρωτοβουλία νὰ καταπνίγηται.

Θερμὴ Ὑποδοχὴ

Παρ' ὅλην αὐτὴν τὴν ἀποκαρδιωτικὴν εἰκόνα τῆς Μέσης Ἐκπαιδεύσεως οἱ Ἀμερικανοὶ ἔτυχον θερμῆς ὑποδοχῆς, ὄχι μόνον ἐκ μέρους τῶν σχολείων, ἀλλὰ καὶ ἐκ μέρους τῶν ἀγροτικῶν κοινοτήτων. Εἰς μίαν χώραν, ὅπου οἱ ἐκπαιδευταὶ ἀπολαύουν μείζονος κοινωνικῆς θέσεως ἢ ἐκείνης τῶν ἐν Ἀμερικῇ συναδέλφων των, οἱ Φουλμπράϊτερς αὐτοὶ ἔμειναν κατενθουσιασμένοι ἀπὸ τὸν πρὸς αὐτοὺς σεβασμόν. Καὶ πράγματι, ἁπλῶς καὶ μόνον ἡ παρουσία ἑνὸς Ἀμερικανοῦ καθηγητοῦ εἰς ἕνα καφενεῖον, ξενοδοχεῖον φαγητοῦ ἢ εἰς τὸ θέατρον ἔφθανε, ὥστε νὰ καρφωθοῦν ἐπάνω του ὅλα τὰ μάτια τῶν παρευρισκομένων.

Οἱ βιοτικὲς συνθῆκες παρουσίασαν πολυάριθμα προβλήματα εἰς τοὺς Ἀμερικανούς, οἱ ὁποῖοι ἦσαν ὑποχρεωμένοι νὰ ἀγοράζουν τὰ ἀναγκαιοῦντα εἰς αὐτοὺς εἴδη ἀποκλειστικῶς ἀπὸ τὰς Ἑλληνικὰς ἀγοράς. (Οἱ Φουλμπράϊτερς πληρώνονται εἰς δραχμὰς καὶ δὲν ἔχουν οὔτε εἰδικὴν καντίναν, ἐπιμελητείαν, Στρατιωτικὸν Ταχυδρομεῖον, οὐδὲ καὶ ἄλλα προνόμια, τὰ ὁποῖα παρέχονται εἰς Ἀμερικανοὺς Κυβερνητικοὺς ὑπαλλήλους ὑπηρετοῦντας ἐν Ἑλλάδι).

Σὲ πολὺ λίγο χρονικὸ διάστημα προσηρμόσθησαν εἰς τὶς Ἑλληνικὲς συνήθειες, π. χ. νὰ τρώγουν καλαμαράκια, ἀρνάκι τοῦ γάλακτος καὶ τὸ βαρὺ μαῦρο ψωμὶ καὶ νὰ πίνουν ρετσίνα. Μέχρις ὅτου συνηθίσουν νὰ κατοικοῦν σὲ σπίτια χωρὶς θέρμανσιν καὶ χωρὶς συγχρόνους ὑδραυλικὰς ἐγκαταστάσεις, ὑπέφερον ἀρκετά· ὅταν ὅμως ἐπέζησαν ὕστερα ἀπὸ ἕνα βαρὺ Ἑλληνικὸ χειμῶνα, ὁ κάθε Φουλμπράϊτερ ἔφθασεν εἰς τὸ συμπέρασμα ὅτι οἱ ὅροι διαβιώσεως «δὲν εἶναι καὶ τόσον ἄσχημοι», δεδομένου μάλιστα ὅτι «καλὸν εἶναι νὰ σκληραγωγηθῇ κανεὶς λιγάκι». Καὶ τὸ ὅτι «δὲν τοὺς μέλει» ἀποδεικνύεται ἐκ τοῦ γεγονότος ὅτι ἑπτὰ ἀπὸ τοὺς ὀκτὼ Ἀμερικανοὺς ἐζήτησαν ἑνὸς ἔτους παράτασιν τῆς προθεσμίας τῶν καθηκόντων των ὡς Φουλμπράϊτερς.

Ἐπὶ τοῦ παρόντος οἱ ἀνωτέρω

OUR LENTEN TASK

By Rev. ANTHONY CONIARIS
Minneapolis, Minn.

A WOMAN brought back from across the sea a baby tiger. It was such a cute little thing that it became part of the household. As the tiger grew up, the woman tried to tame it. But its nature was such that it did not lose the call of the wild. One day when the woman was napping, she suddenly awakened, horrified to see the tiger ready to grab her by the throat. She used the best psychology she knew. She coaxed the pet away until finally the tiger went sulkily to his room. Then she locked the door and called the police, who promptly took the tiger captive. The innocent pet grew up for what he really was. His fiery nature was such that he would have killed her.

Sin acts much in the same way. It can start with a degree of innocence. But let it grow and one day it will turn to destroy you.

Sin is not like the measles which break out overnight. It is like the tiger. It usually begins as a little thing, like hatred or an evil thought, which we think we can control. But soon this hatred grows so big that it has to express itself by inflicting harm upon the person hated. Or the evil thought grows so big that we cannot stop it from becoming an evil act.

Sin is a slow-growing cancer type of disease that eventually separates us from God. A few Sundays missed at church, a few days when we do not pray to God, a few times that we neglect to read the Bible; these grow into habits that act like fatal tumors, draining us of all our strength.

Our soul is like a field. If a field or plot of land is left uncultivated, it will soon be covered over with tall ugly weeds. But if we cultivate that field, plant beautiful flowers on it, and keep plucking out the weeds, it will soon become a place of beauty. The same is true with our lives. If we want happy, well-ordered lives we must keep watch over ourselves. We cannot afford to let ourselves go like the uncultivated field. Ugly habits grow in undisciplined, uncultivated lives.

We are now in the period of Lent. One of the purposes of Lent is to help us get rid of the tumorous bad habits that get into our lives — to get rid of them now, before they get too big for us to conrtol.

"I tell you," writes Paul, *"the deeds of the flesh are quite obvious, such as sexual vice, impurity, sensuality, strife, jealousy, anger, selfishness, dissension, drinking bouts, and the like. I warn you, as I warned you before, that those who do such things shall not inherit the Kingdom of God."* (Gal. 5:19-21) A tiger may kill the body but it cannot kill the soul; sin kills both the body and the soul, condemning us to an eternity of hell.

How can we rid ourselves of the little sins that have grown big in us? Well, the tiger had to be seized by the police and put behind bars. The cancerous or malignant tumor has to be removed by operation. The harmful weeds have to be plucked out by their roots. To rid ourselves of our spiritual malignant growths we must undergo spiritual surgery. The best thing to do with cancer is to operate and have it removed before it kills. As our Lord said, *"If your right eye causes you to sin, pluck it out and throw it away; it is better that you lose one of your members than that your whole body be thrown into hell. And if your right hand causes you to sin, cut it off and throw it away; it is better that you lose one of your members than that your whole body go into hell."* (Matthew 5:29-30)

This Lent may we learn to cut ourselves off from the things that tempt us to sin: the bad habits, the lustful magazines, the evil thoughts, the sinful company we keep. It will not be

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Φουλμπράϊτερς εἶναι διωρισμένοι διὰ τὸ δεύτερον ἔτος εἰς τὰς νήσους Ρόδον, Κρήτην καὶ Κέρκυραν, καὶ εἰς τὰς κυριωτέρας ἐπαρχιακὰς πόλεις, ἤτοι εἰς τὰς Πάτρας, τὴν Λάρισαν, τὸν Βόλον, τὴν Καβάλλαν καὶ τὰς Ἀθήνας.

Τὸ ἀνωτέρω πείραμα Ἀγγλικῆς διδασκαλίας εἰς τὰς Ἐθνικὰς τῆς Ἑλλάδος Σχολὰς δὲν ἀποτελεῖ παρὰ μίαν μόνον πλευρὰν ἐργασίας τοῦ ἐν Ἑλλάδι Ἀμερικανικοῦ Ἐκπαιδευτικοῦ Ἱδρύματος.

Ἐκτὸς τοῦ προγράμματος τούτου, κατ' ἔτος διορίζονται 10—20 καθηγηταὶ εἰς τὰ κολλέγια Ἀθηνῶν, Πύργος καὶ Ἀνατόλια καὶ εἰς τὴν Γεωργικὴν Σχολὴν Θεσσαλονίκης.

Τὸ Ἀμερικανικὸν Ἐκπαιδευτικὸν Ἵδρυμα Ἑλλάδος ἔχει ἀνάγκην ἀπὸ νεαροὺς Ἑλληνοαμερικανοὺς καθηγητὰς διὰ νὰ διδάσκουν Ἀγγλικά, ἵνα προχωρήσῃ τὸ πρόγραμμα αὐτό. Τὰ προσόντα, ποὺ ἀπαιτοῦνται, διὰ νὰ πάρῃ τις τὸ πτυχίον «Φουλμπράϊτ» εἶναι πολὺ ἁπλᾶ. Ἓν ἀπολυτήριον κολλεγίου καὶ ἡ διαπίστωσις τριετοῦς ἐπὶ πλέον ἐξασκήσεως ἐπαγγέλματος. Οὕτω δίδεται ἡ εὐκολία εἰς τοὺς Ἑλληνοαμερικανοὺς νά ἴδουν καὶ νὰ γνωρίσουν τὴν Ἑλλάδα καὶ τὰ λοιπὰ μέρη τῆς Εὐρώπης. Οἱ ἐνδιαφερόμενοι, ἂς ἀποταθοῦν εἰς τὸ Ἵδρυμα Φούλμπράϊτ τοῦ Σταίητ Ντηπάρτμεντ εἰς Οὐάσιγκτων.

ΑΚΑΔΗΜΙΑ ΑΓΙΟΥ ΒΑΣΙΛΕΙΟΥ

(Continued from page 60)

B. VASILOPETTA

Greek Ladies Philoptochos Society "Evangelismos," New York City, $50.00; Good Samaritan Club, South Bend, Ind., $50.00.

Total $100.00

C. IN MEMORY

Mrs. Pauline Pappas, Long Island City, N. Y., in memory of her husband Constantinos, $50.00; Mrs. Stamatiki Koutsoudakis, Altoona, Pa., in in memory of her husband Demetrios, $100.00; Prevel Family, c/o Mrs. Silvia Prevel, Corona, N. Y., in memory of late Christos Hadjiyannis, $10.00; Mr. William Dervis, Chicago, Ill., in memory of daughter Mary, $100.00; Gapa Pandora Chapter No. 44, c/o Mrs. Calliope Tzirve, Akron, Ohio, in memory of Dr. Anthony Zervos, $10.00; Louis Constan Co., Detroit, Mich., in memory of Constantine Stratigakes, $5.00; Mrs. Peter Matthews, Saratoga Springs, N. Y., in memory of deceased members of family, $5.00; Hellenic Lodge, Long Island City, N. Y., in memory Lodge, Long Island City, N. Y., $200.00; Louis Constan Co., Detroit, Mich., in memory of George Gevezos, $5.00; Mrs. Anthony Argyrople, Dorchester, Mass., in memory of husband, $20.00; Mrs. Catherine Arvantely, Thompsonville, Conn., in memory of husband Gregorios, $10.00; Mr. Nicholas Geracopoulos, Brighton, Mass. Bequest of Anika Anagnostopoulos, deceased, who left the sum to the children of the Academy, $100.00; Mrs. C. Carumpalos, East Orange, N. J., in memory of husband George, $30.00; Mr. Nicholas Varveris and Family and Mr. Panayiotis Manoloukas and Family, Youngstown, Ohio, in memory of Nicholas Gazetas, $10.00; Miss Chrysoula Mathas, Milwaukee, Wis., in memory of mother Panayiota, $15.00; Mr. P. Stavrinos and Family, Youngstown, Ohio, in memory of Nicholas Gazetas, $5.00; Mrs. Mary Rodis, Brooklyn, N. Y., in memory of mother Helen Forochis, $50.00; Koutouvedis Family, c/o Rev. George Roussos, Philadelphia, Pa., in memory of Panagiotes Kavounis, $5.00; Miss Catherine Zevitas, New York, N. Y., in memory of mother Helen, $40.00; Miss Nifodora J. Tikelis, Haverhill, Mass., $10.00.

Total $780.00

D. UNIFORMS

Mrs. Bessie Goulda, Philadelphia, Pa., $50.00; Mr. Steve Gregoussis, East Bronx, N. Y., $10.00; Mrs. Katina Thompson, New York, N. Y., $50.00; Mrs. Frances Paliatseas, Jackson Heights, N. Y., $25.00; Mr. Milton Orphanides, Schenectady, N. Y., $150.00; Mrs. F. Paliatseas, New York, N. Y., $25.00; Mrs. Mary Tillis, New York, N. Y., $15.00; Mr. Anthony Dontas, Trenton, N. J., $50.00; Greek Ladies Phil. Society, Newark, N. J. (C. Voudouris), $50.00; Mr. Nick Anisis, Brooklyn, N. Y., $50.00; Mr. Nicholas Kouveliotis, Worcester, Mass., $50.00; Mr. G. Metropoulos, Chicago, Ill., $50.00; Greek Ladies Phil. Society, St. Nicholas G. O. Church, St. Louis, Mo., $50.00; Mr. Louis Sarantos, Chicago, Ill., $20.00.

Total $645.00

E. SPECIAL

St. Basil Chapel, Garrison, N. Y., collections, $131.81; New York Telephone Co., New York, N. Y., commission, $3.43; New York Telephone Co., New York, N. Y., commission, $4.94.

Total $140.18

GRAND TOTAL $24,270.93

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easy to cut ourselves away from these bad habits. It will be painful and difficult. It will require much discipline, self-control, prayer and fasting on our part. But God promises to help us. Through Confession and Holy Communion He promises to give us the strength to help us overcome evil habits. Without Him we can do nothing. With His help there is nothing we cannot do. "I can do all things in Christ who strengthens me." (Phil. 4:31)

A story is told about a clearing made in virgin jungle. Certain ground was exposed to sunlight for the very first time. Strange shoots appeared, strange plants, with flowers of indescribable beauty. No one had dreamed that these exquisite things were possible in that place. When and if we remove the things that hide us from the life-giving sun of His Spirit, we may expect a great revelation in the beauties and possibilities of our lives.

THE NEW FORCES

(Continued from page 69)

We plan to begin some resource units to help the teachers. We have given some demonstration lessons for the beginning teachers, especially using our new filmstrip projector. Recently, we spent $200.00 on filmstrips for both Old and New Testament teaching.

Our Hellenic University Club has been doing a good job, too. We have already presented the first in a series of five lectures. "A Seminar in the Greek Humanities." There were over 200 people in attendance at Dr. Fagin's lecture and we received an excellent review in the morning edition of *The Sun,* Baltimore's finest newspaper. Our next lecture of the series will be on Friday, February 18, when Mr. Basil Papadakis, of Georgetown University, will speak on "Greek Philosophy and the American Way of Life." On March 25, Monsieur Philippe Verdier, of the Walters Art Gallery, will speak on "Byzantine Art and the West." His lecture will be illustrated with slides. All Lectures are given in the auditorium of the Enoch-Pratt Central Library Building.

Tonight, our adult course in Modern Greek begins. Under the auspices of the Hellenic University Club, the course is being offered at one of the adult education centers in Baltimore. We have had over 50 applicants for the course. The class will meet twice weekly, and the instructor is Mrs. Anne Gallos. We plan to offer two courses in the fall.

I've rambled on, just to give you the information. We are truly interested in your reactions to all of this.

Sincerely yours,

TH. J. GEORGE

ΠΟΙΜΑΝΤΙΚΗ

Ο ΙΕΡΕΥΣ ΚΑΙ ΟΙ ΝΕΟΙ

Ὑπὸ Αἰδεσ. ΝΙΚ. ΗΛ. ΓΕΩΡΓΑΚΟΠΟΥΛΟΥ
Mason City, Iowa

ΛΟΙ μας, ἰδιαιτέρως δὲ οἱ νέοι, διὰ μίαν εὐτυχῆ καὶ ἰσορροπημένην ζωὴν χρειζόμεθα τὴν βοήθειαν τῆς θρησκείας, τὴν ὁποίαν λαμβάνομεν διὰ τῆς Ἐκκλησίας εἰς τὴν ὁποίαν ἀνήκομεν. Καθῆκον λοιπὸν πρώτιστον τῶν ἱερέων εἶναι ἡ προσήκουσα θεία τῆς πνευματικῆς μορφώσεως τῶν νέων κατὰ τὰ πρώτυπα τῆς Ὀρθοδόξου Χριστιανικῆς μας Πίστεως.

Ἡ ἐργασία αὐτὴ ἀπαιτεῖ ἐκ μέρους τοῦ ἱερέως χρόνον, ὑπομονὴν καὶ τέχνην. Χρόνον, ἵνα εὑρεθῇ ὁ κατάλληλος καιρὸς διὰ νὰ χρησιμοποιηθῇ μία κατάλληλος ἐπαφή. Ὑπομονήν, ὥστε ἡ ἐπαφὴ αὐτὴ νὰ φέρῃ οἱονδήποτε σχέσιν μεταξὺ τοῦ ἱερέως καὶ τοῦ νέου καί, τελικὰ τέχνην, ὥστε ἡ σχέσις ποὺ θὰ ἀρχίσῃ νὰ τελειώσῃ μὲ ὅσον βαθυτάτην ἐπίδρασιν τοῦ ἱερέως εἰς τὴν ζωὴν τοῦ νέου παιδιοῦ.

Ἡ ἐξομολόγησις εἶναι μία ἐξαιρετικὴ εὐκαιρία διὰ τοιαύτης φύσεως ἐργασίαν. Ἰδίως δὲ ἡ ἐξομολόγησις ποὺ γίνεται κατὰ τὴν τάξιν τῆς Ὀρθοδόξου Ἐκκλησίας.

Ὁ Διαμαρτυρόμενος κληρικός, ἂν καὶ προσπαθῇ νὰ εἰσέλθῃ εἰς τὰ μύχια τῆς ψυχῆς τῶν ἐξομολογουμένων, ἐν τούτοις δὲν εἶναι δυνατὸν νὰ φθάσῃ τοῦ μυστηριακοῦ βάθους τῆς ψυχῆς των. Διότι οὗτος, κατὰ τὴν ἐξομολόγησιν, ἔχει συμβουλευτικὸν μόνον ρόλον καὶ ὄχι ρόλον οὐσιαστικῆς ἐπαφῆς, ὡς κατὰ τὴν μυστηριακὴν ὥραν τῆς Ὀρθοδόξου ἐξομολογήσεως. Τὸ καταλαμβάνουν αὐτὸ οἱ διαμαρτυρόμενοι. Διὰ τοῦτο εἰς τὰ βιβλία τους πολλὲς φορές, ἐνῷ διαμπανίζουν τὰ ἀγαθὰ τῆς προσωπικῆς ἐπαφῆς τοῦ κληρικοῦ μετὰ τοῦ ἐνοῦ του, δὲν παραλείπουν νὰ ἀναφέρουν, ὅτι ἡ Ἐκκλησία ΑΝΕΚΑΘΕΝ ἐξήσκησε ἰαματικὴν καὶ θεραπευτικὴν δρᾶσιν διὰ τῆς μυστηριακῆς Ἐξομολογήσεως.

Κατὰ τὴν ἐξομολόγησιν ὁ ἱερεὺς ἐπιτυγχάνει μίαν συναισθηματικὴν ἐπίδρασιν μεγάλης ἀξίας. Τὸ συναίσθημα ἀπετέλεσε ἀνέκαθεν τὸ πλέον ἐπιδεκτικὸν ἔδαφος διὰ τὴν θρησκείαν. Ἡ φύσις τῶν Θείων Ἀληθειῶν εἶναι τοιαύτη, ὥστε νὰ εὑρίσκουν εὐνοϊκήν, ἄμεσον ὑποδοχὴν καὶ ἀποδοχὴν ἐπὶ τοῦ συναισθηματικοῦ κόσμου τοῦ ἀτόμου. Ἐὰν δηλαδὴ ὁ ἱερεὺς ἐργασθῇ καταλλήλως καὶ ἐδραιώσῃ, μὲ τὴν βοήθειαν τῆς συναισθηματικῆς ἐπιδεκτικότητος τοῦ ἀτόμου, μίαν προσωπικήν, ἰδιότυπον πίστιν καὶ πεποίθησιν εἰς τὰς Ἀληθείας τῆς Θρησκείας, ἐξασφαλίζει ἕνα μελλοντικὸν μέλος τῆς Ἐκκλησίας μὲ ἀκλόνητον θρησκευτικὸν φρόνημα. Τὸ φρόνημα δὲ αὐτὸ θὰ εἶναι οὕτως συνδεδεμένον μὲ τὸν νεανίαν ἢ τὴν νεάνιδα, ὥστε νὰ ἀντέχῃ εἰς τοὺς πειρασμοὺς τοῦ περιβάλλοντος.

Οἱ νέοι τῶν Κολλεγίων ἐπίσης δίδουν πολὺ καλὰς εὐκαιρίας ἐπαφῆς εἰς τὸν ἱερέα. Οἱ νέοι οὗτοι ἐκ τῆς ἐπαφῆς των μὲ μέλη ἀλλοδόξων Ἐκκλησιῶν, τὰ ὁποῖα ἐδιδάχθησαν κατὰ τρόπον συστηματικὸν καὶ νηπιόθεν τὰ Ἱερὰ Γράμματα καὶ κελεύσματα τῆς ἰδιαιτέρας των Χριστινιακῆς ὁμάδος, καταλαμβάνουν ὄχι μόνον τὸ ἐλλιπὲς καὶ περιωρισμένον τῆς θρησκευτικῆς των καταρτίσεως, ἀλλὰ καὶ τὴν μεγάλην καὶ ἀδήριτον ἀνάγκην τῆς καλῆς καὶ εὐρείας σπουδῆς τῆς ἰδικῆς των πίστεως.

Μετὰ τὴν πρώτην ἑξαμηνίαν ἢ κατὰ τὰς διακοπάς, οἱ νέοι τοῦ Κολλεγίου θὰ κατακλύσουν κατὰ κανόνα τὸν ἱερέα μὲ χίλιες δύο ἐρωτήσεις. Ποία εἶναι ἡ θέσις τῆς Ἐκκλησίας ἐν σχέσει μὲ τὸ α ἢ β θέμα. Πῶς ἱστάμεθα δογματικῶς μετὰ τῆς α′ ἢ β′ Χριστιανικῆς ἀποχρώσεως. Διατὶ ἑορτάζομεν ὡρισμένας ἑορτὰς διαφοροτρόπως καὶ εἰς διαφόρους χρονικὰς περιόδους. Διατὶ ἡ Ὀρθόδοξος Ἐκκλησία λαμβάνει μέρος εἰς τὴν κίνησιν τοῦ Παγκοσμίου Συνεδρίου τῶν Ἐκκλησιῶν καὶ ποῖος εἶναι ὁ πραγματικὸς σκοπὸς τῆς συμμετοχῆς Της. Ποία εἶναι ἡ θέσις τῆς ἐπισήμου Ἐκκλησίας ἐν σχέσει μὲ ζητήματα ἠθικῆς, ὡς τὸ birth control κ. λ. π.

Ὁ ἱερεὺς πρέπει νὰ εἶναι ὡπλισμένος τελείως. Δὲν πρέπει νὰ ἀγνοῇ οὐδεμίαν μαρτυρίαν συμμάχου ἢ οὐδετέρας ἐπιστήμης, πρὸς ὑποστήριξιν ἐκείνου τὸ ὁποῖον εἶναι ἐξ Ἀποκαλύψεως ἢ ἐξ ἱστορικῆς πραγματικότητος ἀληθές, ἀκριβὲς καὶ δίκαιον.

Εἰς τὸ γραφεῖον του ὁ Ἱερεὺς πρέπει νὰ ἔχῃ πάντοτε πρόχειρα τὰ τόσον διαφωτιστικὰ ἔντυπα τῆς Ἀρχιεπισκοπῆς μας, τὰ ὁποῖα θὰ χρησιμοποιήσῃ ὡς τὸ καλλίτερον ἐπιστέγασμα τῆς προφορικῆς διδασκαλίας καὶ προσπαθείας του.

Ὅταν ὁ νέος λάβῃ, μὲ τὴν πρώτην ἀτομικήν του διάγνωσιν περὶ τοῦ ἐλλείποῦς τῆς καταρτίσεώς του καὶ μίαν ἰσχυράν, ἐπίκαιρον, ἐπιστημονικὴν διαβεβαίωσιν καὶ διδασκαλίαν περὶ τῆς ὀρθότητος ἢ μὴ τούτου ἢ ἐκείνου τοῦ πράγματος, μποροῦμεν νὰ ἐλπίζωμεν ὅτι ἵδρυσεν ἤδη μίαν ὠφελιμωτάτην ἐπαφὴν καὶ σχέσιν μετὰ τοῦ Ἱερέως του, πρὸς τὸν ὁποῖον θὰ καταφεύγῃ ἐν τῷ μέλλοντι μὲ παντὸς εἴδους ἀπορίας καὶ ἐρωτήσεις. Τότε ὁ ἱερεὺς μπορεῖ πλέον νὰ χρησιμοποιήσῃ τὴν σχέσιν αὐτὴν διὰ νὰ κάμῃ τὸν νέον πιστὸν καὶ ἀφωσιωμένον τέκνον τῆς ποίμνης τοῦ Χριστοῦ.

> «Μηδείς σου τῆς νεότητος καταφρονείτω, ἀλλὰ τύπος γίνου τῶν πιστῶν ἐν λόγῳ, ἐν ἀναστροφῇ, ἐν ἀγάπῃ, ἐν πνεύματι, ἐν πίστει, ἐν ἁγνείᾳ.» Πρὸς Τιμόθεον Α′ 4:12

ΠΡΟΦΑΣΕΙΣ ΕΝ ΑΜΑΡΤΙΑΙΣ

Ὑπὸ Αἰδ. ΑΝΤΩΝΙΟΥ ΜΑΥΡΟΜΑΡΑ
Halifax, Canada

ΕΝΑ ἐπίσημο παράδειγμα διὰ τὸ καθῆκον τοῦ ἐκκλησιασμοῦ ἀνδρῶν καὶ γυναικῶν εἶναι, ὡς μᾶς πληροφορεῖ τὸ Εὐαγγέλιον, ὁ Κύριος ἡμῶν Ἰησοῦς Χριστός, ὁ ὁποῖος ἐκ παιδικῆς ἡλικίας ἐκκλησιάζετο, καὶ ἡ Παναγία Παρθένος.

Καὶ ὅμως πολλοὶ καὶ πολλαὶ δυσκολεύονται ὑπερβολικὰ νὰ ἐμφανισθοῦν εἰς τὸν ναόν. Ἐδημιούργησαν μάλιστα καὶ ἀπολογητικὴν τῆς τοιαύτης παραλείψεώς των... Προβάλλουν διαφόρους δικαιολογίας πολλὰς φοράς, ὅταν τοὺς κάμῃ κανεὶς παρατήρησιν διὰ τὴν ἀδικαιολόγητον ἀπουσίαν των ἐκ τῆς θείας λατρείας. «Προφάσεις ἐν ἁμαρτίαις»... καὶ μόνον αὐτό. Πολλοὶ προβάλλουν ὡς δικαιολογίαν τὰς ὑποθέσεις των. Θέλουν δηλαδὴ νὰ εἴπουν, ὅτι εἶναι ἀπορροφημένοι μὲ τὰς ὑποθέσεις των πρὸ πάντων κατὰ τὴν ἡμέραν ποὺ αἱ ὑποθέσεις ἀργοῦν. Καὶ τὶ κάμνουν τὴν πρωΐαν τῆς Κυριακῆς; Μελετοῦν τὴν ἐφημερίδα ἢ τὸ περιοδικόν των καὶ συζητοῦν κατὰ τὴν ὥραν ποὺ γίνεται ἡ θεία λειτουργία, ἢ δὲν ἐννοοῦν νὰ ἀφίσουν τὸ κρεββάτι των, ἐνῷ ὁ ὕπνος των ἐτελείωσεν, ἢ φλυαροῦν μὲ τοὺς φίλους των εἰς τὰ καταστήματα καὶ πολλὰς φορὰς φιλονικοῦν. Δὲν ἐμποδίζουν λοιπὸν αἱ ὑποθέσεις. Τὸ ἐμπόδιον εἶναι ἢ ἔλλειψις εὐσεβοῦς διαθέσεως, ἢ θρησκευτικὴ ψυχρότης, ἢ ἀδιαφορία πρὸς τὰ θεῖα.

Μὰ ἔχομεν, λέγουν ἄλλοι, οἰκογένειαν καὶ ἔχομεν τόσας φροντίδας δι' αὐτήν! Τὶ παράξενος λογική! Διὰ τὰς ὑλικὰς καὶ οἰκονομικὰς φροντίδας τοῦ σπιτιοῦ μας, ἔχομεν ἓξ ἡμέρας τῆς ἑβδομάδος. Τὶ δὲ ἔπρεπε νὰ φροντίζωμεν τὴν Κυριακήν; Νὰ ἐπιμεληθῶμεν τὴν καλλιέργειαν τῆς εὐλαβείας εἰς τὰς ψυχὰς τῶν παιδιῶν μας, νὰ φροντίσωμεν διὰ τὴν καλυτέραν ἠθικήν των κατάρτισιν, ὥστε νὰ τὰ πλουτίσωμεν μὲ χριστιανικὰ ὅπλα καὶ ἀρετάς. Μόνον ὅταν ἔχουν πίστιν θὰ δυνηθοῦν νὰ ἀνθέξουν εἰς τὰς δοκιμασίας τοῦ βίου. Καὶ αὐτὴν θὰ πρέπῃ νὰ τὴν δώσουν οἱ γονεῖς, ὥστε νὰ ἔχουν φόβον Θεοῦ, εὐσέβειαν, ὑπομονήν, ὁμόνοιαν καὶ εἰρήνην, ἄνευ τῶν ὁποίων ἡ ζωὴ τῆς οἰκογενείας χάνει τὴν εὐχαρίστησίν της. Ἀλλὰ τὶ νὰ περιμένωμεν ἀπὸ γονεῖς ποὺ τὰς καθημερινὰς δὲν γνωρίζουν τὶ κάμνουν τὰ τέκνα των καὶ τὰς Κυριακὰς δίδουν καὶ τὸ τόσον ἄθλιον παράδειγμά των μὲ τὴν ἀδιαφορίαν των διὰ τὸν Οἶκον τοῦ Θεοῦ; Καὶ οἱ καρποὶ δὲν ἀργοῦν νὰ φανοῦν. Τὰ τέκνα των δὲν σέβονται οὔτε τὸ πατρικό των σπίτι...

Ἄλλοι λέγουν, εἴμεθα κουρασμένοι ἀπὸ τὰς καθημερινὰς καὶ μᾶς κάνει κόπο ἡ ἐκκλησία τὴν Κυριακήν. Ἀλλὰ πόσοι γέροντες, κουρασμένοι καὶ αὐτοί, ἔρχονται. Πολλοί, μὲ τὰς ἰδίας ἐργασίας, δὲν ἀπουσιάζουν ποτέ. Ἡ Κυριακὴ ἔχει καὶ ἄλλας ὥρας διὰ νὰ ἀναπαυθῇς. Πῶς σύ, τὴν κλέπτεις καὶ τὴν διαστρέφεις; Ἔπειτα ἡ ἀνάπαυσις τοῦ ἀνθρώπου εἶναι καὶ ἔργον ψυχικόν. Ὅταν ἡ συνείδησίς σου εἶναι ταραγμένη, δὲν δύνασαι νὰ ξεκουρασθῇς. Ἐνῷ ἡ θρησκεία σὲ βοηθεῖ νὰ βρῇς τὴν ἀνάπαυσιν. Καὶ ἡ ἀλήθεια εἶναι ὅτι ἐκεῖνο ποὺ κουράζει πολὺ περισσότερον δὲν εἶναι ἡ καθημερινή μας ἐργασία, ἀλλὰ αἱ ἀταξίαι ποὺ ἀκολουθοῦν αὐτήν. Μόλις τελειώσει ἡ ἐργασία, πολλοὶ τρέχουν ὄχι νὰ ξεκουρασθοῦν, ἀλλὰ διὰ νὰ περάσουν μερικὰς ὥρας στὰ καφενεῖα, ἢ στὰ χαρτοπαίγνια ἢ στὰς διασκεδάσεις καὶ τὰ κέντρα, τὰ ὁποῖα φθείρουν καὶ τὴν ὑγείαν καὶ τὴν ψυχήν. Μένουν δὲ εἰς αὐτὰ καὶ μέχρι πρωΐας, διὰ νὰ πορευθοῦν κατόπιν εἰς τὴν ἐργασίαν των ἢ εἰς τὸ κρεββάτι των, ἂν ξημερώνῃ Κυριακή. Προφάσεις λοιπὸν ἐν ἁμαρτίαις καὶ αὐτοὶ μᾶς λέγουν.

Ἄλλοι πάλιν μᾶς κάμνουν τὸν θεολόγον καὶ φιλόσοφον. Δὲν εἶναι, λέγουν, ὁ Θεὸς πανταχοῦ παρών; Ἡμεῖς κάμνομεν τὴν προσευχήν μας στὸ σπίτι μας. Γιατὶ νὰ τρέχωμεν εἰς τοὺς ναούς; Μὰ καὶ εἰς αὐτοὺς λέγομεν. Καὶ ὁ Χριστός μας, καὶ ἡ Παναγία, καὶ οἱ πρῶτοι χριστιανοὶ καὶ σοφοὶ ὅλων τῶν αἰώνων καὶ ἐπιστήμονες πολὺ μεγάλοι, ὅλοι ἐκκλησιάζοντο. Σεῖς δὲν αἰσθάνεσθε τὴν ἀνάγκην τοῦ ἐκκλησιασμοῦ, διότι εἶσθε πιὸ σοφοί; Ἐὰν δὲν αἰσθανώμεθα τὴν ἐπιθυμίαν τοῦ ἐκκλησιασμοῦ δὲν εἴμεθα χριστιανοὶ πλέον. Γιατὶ ὁ ἐκκλησιασμὸς δὲν εἶναι μόνον προσευχή. Εἶναι καὶ τέλεσις ἀναιμάκτου θυσίας· εἶναι καὶ Θεία Μετάληψις, ὁσάκις δυνάμεθα νὰ μεταλάβωμεν κατὰ τρόπον θεάρεστον. Ἂς ἀφίσωμεν λοιπὸν τὰς προφάσεις ἐν ἁμαρτίαις....

Μακάριοι ὅσοι ἐκκλησιάζονται μὲ εὐσέβειαν, μὲ πίστιν, μὲ κατάνυξιν. Αὐτοὶ λαμβάνουν τὴν τιμὴν καὶ τὴν εὐτυχίαν νὰ εἶναι ζωντανὰ μέλη τῆς Ἐκκλησίας τοῦ Χριστοῦ καὶ νὰ ἔχουν τὸν Ναὸν εἰς ἀνάπαυσιν πνεύματος, εἰς χαρὰν καὶ εἰρήνην, εἰς σκέπην καὶ καταφυγήν.

Ο ΕΝ ΑΜΕΡΙΚΗ ΕΛΛΗΝΙΣΜΟΣ ΚΑΙ Η ΔΡΑΣΙΣ ΑΥΤΟΥ. Ἡ ἱστορία τῆς Ἑλληνικῆς Ἀρχιεπισκοπῆς Ἀμερικῆς Βορείου καὶ Νοτίου. Ὑπὸ Β. Θ. Ζούστη, ληξιάρχου τῆς Ἱερᾶς Ἀρχιεπισκοπῆς. Σχῆμα 8ον. Σελίδες 414.

Τὸ ὡραῖον καὶ χρήσιμον τοῦτο βιβλίον πωλεῖται ἀντὶ 4ων δολλαρίων. Διὰ νὰ τὸ προμηθευθῆτε γράψατε:

MR. BASIL TH. ZOUSTIS
Greek Archdiocese
10 East 79th Street, New York 21, N. Y.

BOOKS AND YOU

Suggestions For Lenten Reading

By Rev. DEAN TIMOTHY ANDREWS
Librarian, Greek Orthodox Theological School
Brookline, Mass.

This column "BOOKS AND YOU" will become a monthly feature and will suggest books for your reading pleasure, for information, for inspiration; books for the high school student, the college student, the parent. The column will answer questions and suggest books for any topic requested.

"Beware of the man of one book," says an old proverb. his saying has two meanings. The one-book man may be ong and therefore masterful; he may also be narrow and erefore dangerous. The Bible exercises its mightiest in- ence not when it is substituted for all other books, but en it influences all literature.

Christianity needs not only the Holy Bible for guidance d inspiration, but literature also flowing from it in a con- uous stream to express, illuminate and interpret life's oblems in the light of faith, hope and love. Many books ve been produced down through the ages — big, fat oks of dogmatics; little, thin books of sentimental devo- n; collections of sermons; story-books illustrating half- ths. But, not all are literature, not all explain; in fact, me bury it.

Very different from works that sugar-coat Christianity e the masterpieces that still influence Christian thought, e and feeling. Sermons by St. Basil the Great and St. hn Chrysostom — prose and poetry by St. Gregory the eologian and St. John Damascene. The religious classics all times are many and vary in length, in form and in ntent.

A list of the most significant books among the Christian ligious Classics would certainly include, among others, e following suggestions for Lenten Reading:

The Little Flowers of St. Francis of Assisi
The Imitation of Christ by Thomas A. Kempis
Life in Christ by Father John of Kronstadt
(All three have been translated into Greek by His Eminence, Archbishop Michael.)
Pilgrim's Progress by John Bunyan
Les Pensées by Blaise Pascal

Today's Inspirational Reading

Present-day secular literature has provided religious in- iration for readers of every age and every taste. In the Questing Spirit" Halford E. Luccock has compiled short ories, poems, plays and essays of outstanding American d English authors of our time. There is good Lenten ading in the 700 pages. Other present-day literature:

ELMQUIST, R. M.
Treasury of Religious Inspiration. McGraw. $4.00

OVERSTREET, HARRY and BONARO
The Mind Alive. Norton. $3.75

PEALE, NORMAN VINCENT
The Power of Positive Thinking for Young People. Boston, Mass. Pilgrim. $2.95

PIKE, JAMES A.
If You Marry Outside Your Faith. Harper. $2.50

WHENCE?

We have salt on our tongues.
They thirst for living water.
No matter what clear wells are ours, no matter
What oil, what wine, our deep desire longs
For draughts of purer nectar.
We have salt on our tongues.

Our world is full.
Our world is rich and wide
And ripe with fruits which burst their skins and slide
The juice into our mouths. We drink our fill,
And yet, unsatisfied,
Exists our longing still.

We thirst for something more
Than this which earth, our mother,
Dispenses us. So sweet it well might smother
The salt desire, this potion she can pour,
And yet we crave that other,
Untasted heretofore.

Bewildered, thirsty, throngs,
We drain the pots of pleasure
Her arms hold out in overflowing measure;
Yet, still unquenchable, our dryness longs
For solace past the flow of all her treasure.
O whence this salt on our tongues?

DOROTHY LEE RICHARDSON

By permission of the "Living Church" magazine

The Orthodox Church

Among the countless excellent books and pamphlets that have been appearing these past few years to explain Orthodox Christianity are the following three titles that complete this year's Lenten Reading List:

ARCHBISHOP MICHAEL
The Orthodox Church (an introductory study into the history and beliefs of our Church.)

BISHOP ATHENAGORAS KOKKINAKIS
Christian Orthodoxy in the Home (a twenty-one page pamphlet discussing twelve topics that interest all Orthodox.)

CALLINICOS, REV. C. N.
The Greek Orthodox Catechism (156 questions regarding beliefs and practices of Orthodoxy are answered.)

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Γλύπτου Διπλωματούχου τοῦ Ἐθνικοῦ Μετσοβίου Πολυτεχνείου Ἀθηνῶν

ΕΚΤΕΛΟΥΜΕΝ

Τέμπλα — Ἁγίας Τραπέζας
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Προσκυνητάρια, κλπ.

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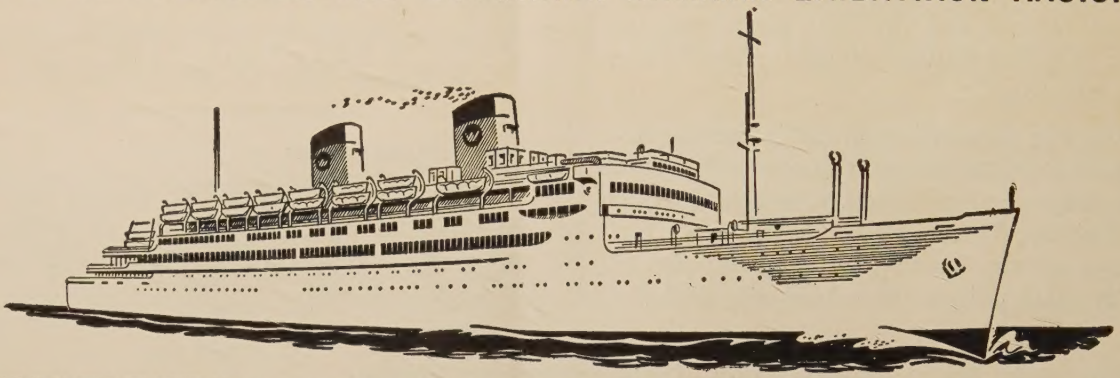

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